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Central Conference
of
American Rabbis

YEARBOOK
VOLUME XXXI
WASHINGTON, D. C.
1921

—

CENTRAL CONFERENCE OF AMERICAN RABBIS

THIRTY-SECOND ANNUAL CONVENTION

APRIL THIRTEENTH TO SEVENTEENTH
NINETEEN HUNDRED AND TWENTY-ONE
WASHINGTON, D. C.



VOLUME XXXI

EDITED BY RABBI ISAAC E. MARCUSON

**COPYRIGHT, 1921
CENTRAL CONFERENCE OF
AMERICAN RABBIS**

OLD DOMINION PRESS, INC., RICHMOND, VA.



Words spoken while laying a wreath upon the tomb of George Washington
on behalf of the Central Conference of American Rabbis

by

SAMUEL SCHULMAN,
Rabbi, Temple Beth-El, New York City.

To this holy place to which the hearts of all Americans are drawn we have come as representatives of the Central Conference of American Rabbis to lay this wreath, symbol of our reverence and love, upon the tomb where rest the earthly remains that housed the spirit of him whom God did choose that he might bring forth liberty and the right unto the nations. We thank the God of Israel, Ruler of peoples and Father of mankind, for the privilege of visiting the shrine of the nation.

We are standing upon hallowed ground. May the voice that speaks to us here quicken our souls that we re-dedicate ourselves to the heritage which George Washington bequeathed to the American people. May we love and zealously preserve the precious liberty for men which his valiant arm won and upon which he founded the Republic in its strength and independence. May we emulate the greatness and humility of his unselfishness so that we suffer no interest of personal ambition or prejudice of race or greed of class to overshadow that complete and single-minded love which all good citizens owe to the whole country. May we learn here once more that the devotion to the nation, to its unity, its prosperity, its justice and its freedom is the ideal to which all interests must be made subject. And may his prophetic vision and wisdom illumine our minds, that in the face of the trying problems of our own day we think clearly and soundly. Holding aloft the light of America's teachings to mankind, and proclaiming friendship, co-operation, peace and good-will to all peoples, may we maintain the character of American institutions and the purity of the American spirit by keeping them free and unfettered through any unwise entanglement in the racial animosities and national rivalries of the world.

The fruit of the righteous, saith the wisdom of Holy Writ, is a tree of life. God bless our land whose mighty growth was made possible by the seed which Washington sowed. May it be a tree of life ever bearing the fruits of liberty for the individual, justice for the community, and a hospitality for the oppressed of all lands that they may come, and being worthy, enjoy freedom, security, and opportunity under its benign and protecting shade.

God bless the memory of George Washington! And may God in His grace guide us that in our lives we may show ourselves worthy of that immortal memory!

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1921-1922

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Mann, Louis L.Rothstein, Leonard J.
Wise, Jonah B.

1921-1923

Lauterbach, Jacob Z.
Levy, Felix A.Schulman, Samuel
Stern, Nathan

1921-1924

Bettan, Israel
Franklin, Leo M.Rauch, Joseph
Rosenau, William

STANDING COMMITTEES, 1921-22

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COMMISSIONS AND COMMITTEES, 1921-1922

CONFERENCE REPRESENTATIVES UPON JOINT COMMISSIONS WITH THE UNION OF AMERICAN HEBREW CONGREGATIONS

Board of Editors of Religious Literature

SCHULMAN, SAMUEL, <i>Chairman</i>	HELLER, MAX
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GROSSMAN, RUDOLPH	MARX, DAVID

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GOLDENSON, SAMUEL H.	WITT, LOUIS

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HIRSHBERG, SAMUEL	STERN, NATHAN

Advisory Board of the Hebrew Union College

GOLDENSON, SAMUEL H.	HIRSCHBERG, ABRAM
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STANDING COMMITTEES

Arbitration

Cohen, Henry, <i>Chairman</i>	Heller, Max
Berkowitz, Henry	Koch, Samuel
Fineshriber, William H.	Levi, Harry
Hecht, Sigmund	Mendes, F. De Sola

Church and State

Lefkowitz, David, <i>Chairman</i>	
Feuerlicht, Morris M.	Levi, Charles S.
Kornfeld, Joseph S.	Rauch, Joseph
Alabama—Newfield, Morris	Connecticut—Mann, Louis L.
Arkansas—Rhine, A. B.	Delaware—Stern, Richard M.
California—Meyer, Martin A.	Dist. of Columbia—Simon, Abram
Colorado—Friedman, William S.	Florida—Kaplan, Israel L.

Georgia—Marx, David	New Mexico—Bergman, Moise
Illinois—Hirsch, Emil G.	New York—Frisch, Ephraim
Indiana—Feuerlicht, Morris M.	North Carolina—Mayerberg, J. L.
Iowa—Mannheimer, Eugene	Ohio—Kornfeld, Joseph S.
Kansas—Mayer, Harry H.	Oklahoma—Blatt, Joseph
Kentucky—Rauch, Joseph	Oregon—Wise, Jonah B.
Louisiana—Leipziger, Emil W.	Pennsylvania—Krauskopf, Joseph
Maryland—Bernstein, Louis	Rhode Island—Gup, Samuel M.
Massachusetts—Levi, Harry	South Carolina—Raisin, Jacob S.
Michigan—Franklin, Leo M.	Tennessee—Fineshriber, Wm. H.
Minnesota—Deinard, Samuel N.	Texas—Barnston, Henry
Mississippi—Kory, Sol	Vermont—Anspacher, Abram
Missouri—Harrison, Leon	Virginia—Mendoza, Louis
Montana—Levin, J. K.	Washington—Koch, Samuel
Nebraska—Singer, Jacob	West Virginia—Bettan, Israel
New Hampshire—Anspacher, Abram	Wisconsin—Levi, Charles S.
New Jersey—Foster, Solomon	Canada—Merritt, Max J.

Civil and Religious Marriage Laws—Special Commission

Simon, Abram, <i>Chairman</i>	Kohler, Kaufman
Bettan, Israel	Lauterbach, Jacob Z.
Brickner, Barnet R.	Schulman, Samuel
Cohon, Samuel S.	Stolz, Joseph
Freehof, Solomon B.	

Contemporaneous History

Deutsch, Gotthard, <i>Chairman</i>	Leiser, Joseph
Freund, Charles J.	Mattuck, Israel I.

Curators of Archives

Englander, Henry, <i>Chairman</i>	Morgenstern, Julian
Lauterbach, Jacob Z.	

Co-operation with National Organizations

Calisch, Edward N., <i>Chairman</i>	Lefkowitz, David
Franklin, Leo M.	Philipson, David
Grossman, Louis	Rosenau, William
Heller, Max	Schulman, Samuel
Kohler, Kaufman	Silverman, Joseph
Krauskopf, Joseph	Stolz, Joseph

STANDING COMMITTEES, 1921-22

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Finance

Wolf, Horace J., <i>Chairman</i>	Rauch, Joseph
Marcuson, Isaac E.	

Investments

Wolsey, Louis, <i>Chairman</i>	Simon, Abram
Levy, Felix A.	Stern, Nathan

Publications

Marcuson, Isaac E., <i>Chairman</i>	Frisch, Ephraim
Currick, Max C.	Levy, Clifton Harby
Elzas, Barnett A.	Morgenstern, Julian

Publicity

Levy, Clifton H., <i>Chairman</i>	Landman, Isaac
Currick, Max C.	

Relief Fund

Stolz, Joseph, <i>Chairman</i>	Newfield, Morris
Bernstein, Louis	Schanfarber, Tobias
Hirschberg, Abram	

Religious Education

Grossman, Rudolph, <i>Chairman</i>	Lyons, Alexander
Bloom, I. Mortimer	Mayerberg, Samuel S.
Israel, Edward L.	Meyer, Martin A.
Koch, Samuel	Rosenau, William
Kornfeld, Joseph S.	Rosenbaum, David

Religious Work in Universities

Franklin, Leo M., <i>Chairman</i>	Levy, Felix A.
Bernstein, Louis	Mann, Louis L.
Cohen, Frederick	Meyer, Martin A.
Gup, Samuel M.	Singer, Jacob
Landman, Isaac	Stern, Richard M.
Levi, Charles S.	

Responsa

Kohler, Kaufman, <i>Chairman</i>	Lauterbach, Jacob Z.
Deutsch, Gotthard	Rappaport, Julius
Landsberg, Max	

Revision of Haggadah

Cohon, Samuel S., <i>Chairman</i>	Levi, Gerson B.
Deinard, Samuel N.	Rosenau, William
Freehof, Sol B.	Schwartz, Samuel
Levi, Charles S.	

Revision of Union Prayer-book

	Philipson, David, <i>Chairman</i>
	Marcuson, Isaac E., <i>Secretary</i>
Bettan, Israel	Grossman, Louis
Calisch, Edward N.	Kohler, Kaufman
Enelow, Hyman G.	Morgenstern, Julian
Ettelson, Harry W.	Rosenau, William
Frisch, Ephraim	Schulman, Samuel
Goldenson, Samuel	Stolz, Joseph

Prayers and Meditations

Freehof, Sol B., <i>Chairman</i>	Levi, Harry
Berkowitz, Henry	Levy, Felix A.
Ettelson, Harry W.	Simon, Abram
Fischer, Henry M.	Weiss, Harry
Heller, James G.	

Social Justice

Wolf, Horace J., <i>Chairman</i>	Mann, Louis L.
Cronbach, Abraham	Schulman, Samuel
Coffee, Rudolph I.	Stern, Nathan
Frisch, Ephraim	Stern, Richard M.

Solicitation of Funds

Wise, Jonah B., <i>Chairman</i>	Tarshish, Jacob
Feuerlicht, Morris M.	Tedesche, Sidney S.
Solomon, George	

Summer School

Grossman, Louis, <i>Chairman</i>	Silver, Maxwell
Englander, Henry	Simon, Abram
Newfield, Morris	

Survey of Jewish Religious Conditions

Lazaron, Morris, <i>Chairman</i>	Goldenson, Samuel H.
Bettan, Israel	Macht, Wolfe
Coffee, Rudolph I.	Zielonka, Martin
Fineshriber, William H.	

Synagog Music

Singer, Jacob, <i>Chairman</i>	Mayer, Harry H.
Ettelson, Harry W.	Stern, Nathan
Heller, James G.	Wolsey, Louis
Holzberg, Abraham	

Systematic Jewish Theology

Schulman, Samuel, <i>Chairman</i>	Kohler, Kaufman
Heller, Max	Krauskopf, Joseph
Hirsch, Emil G.	Neumark, David

TEMPORARY COMMITTEES OF THE
WASHINGTON CONVENTION*President's Message*

Philipson, David, <i>Chairman</i>	Levy, Clifton H.
Calisch, Edward N.	Levy, Felix A.
Cohn, Frederick	Morgenstern, Julian
Deutsch, Gotthard	Moses, Isaac S.
Englander, Henry	Rosenau, William
Fineshriber, William H.	Schulman, Samuel
Foster, Solomon	Simon, Abram
Harris, Maurice H.	Stolz, Joseph
Heller, Max	Wolf, Horace J.
Hirshberg, Samuel	Wolsey, Louis
Levi, Charles S.	

Resolutions

Goldenson, Samuel H., <i>Chairman</i>	Marcuson, Isaac E.
Bernstein, Louis	Rauch, Joseph
Currick, Max C.	Schwartz, Samuel
Fox, G. George	Solomon, George
Lauterbach, Jacob Z.	Stern, Nathan
Levy, David	Weiss, Harry
Mann, Louis L.	Zepin, George

Nominations

Ettelson, Harry W., <i>Chairman</i>	Mayerberg, Samuel S.
Coffee, Rudolph I.	Mendoza, Louis D.
Feuerlicht, Morris M.	Salzman, Marcus
Kornfeld, Joseph S.	Wise, Jonah B.
Landman, Isaac	

Thanks

Gup, Samuel M., *Chairman*
Feinstein, Abraham
Fram, Leon
Harris, Samuel J.

Israel, Edward L.
Merfeld, Harry A.
Reinhart, Harold F.

PROGRAM

WEDNESDAY MORNING, APRIL 13

Opening Prayer—Rabbi Charles S. Levi

Address of Welcome—Hon. Simon Wolf

Roll Call

Reports:

President—Rabbi Leo M. Franklin

Recording Secretary—Rabbi Isaac E. Marcuson

Corresponding Secretary—Rabbi Felix A. Levy

Treasurer—Rabbi Abram Simon

Solicitation Committee—Rabbi Isaac E. Marcuson

Finance Committee—Rabbi Felix A. Levy

Publications Committee—Rabbi Isaac E. Marcuson

Investment Committee—Rabbi Abram Simon

Church and State—Rabbi David Lefkowitz

Revision of the Union Prayer Book—Rabbi David Philipson

Revision of the Union Haggadah—Rabbi Samuel Cohon

Revision of the Union Hymnal—Rabbi Jacob Singer

Co-operation with National Organizations—Rabbi Leo M. Franklin

Social Justice—Rabbi Horace J. Wolf

Book of Meditations and Prayers—Rabbi Solomon B. Freehof

Marriage and Divorce Commission—Rabbi Abram Simon

Curators of Archives—Rabbi Henry Englander

WEDNESDAY AFTERNOON

Paper—History of Preaching with Special Reference to Jellinek—Rabbi Harry H. Mayer

WEDNESDAY EVENING

Opening Prayer—Rabbi Joseph S. Kornfeld

Address of Welcome—Mr. Lee Baumgarten

Response—Rabbi Edward N. Calisch

President's Message—Rabbi Leo M. Franklin

Memorial Resolutions:

Jacob H. Schiff—Rabbi Samuel Schulman
 Eli Mayer—Rabbi Samuel Koch
 Bernard Cantor—Rabbi Simon Cohen
 Felix Jesselson—Rabbi Charles J. Freund
 Samuel Wolfenstein—Rabbi Abram Simon
 Moritz Spitz—Rabbi Leon Harrison
 Abram S. Isaacs—Rabbi Nathan Stern
 Kaddish and Benediction—Rabbi Louis Bernstein

THURSDAY MORNING, APRIL 14

Opening Prayer—Rabbi Samuel M. Gup
 Amendments to Constitution
 Paper—"The Attitude of the Jew towards the Non-Jew"—Rabbi Jacob Z. Lauterbach

FRIDAY MORNING, APRIL 15

Religious Education Day

Prayer—Rabbi Emil W. Leipziger
 Report of Committee on Religious Education—Rabbi Rudolph Grossman

FRIDAY EVENING

Reading of Services—Rabbi Frederick Cohn
 Conference Lecture—Rabbi Louis Witt
 Adoration and Kaddish—Rabbi Isaac S. Moses
 Benediction—Rabbi Meyer Lovitch

SATURDAY MORNING, APRIL 16

Opening Prayer—Rabbi James G. Heller
 Reading of Services—Rabbi Rudolph I. Coffee
 Reading from the Torah—Rabbi Joseph L. Baron
 Conference Sermon—Rabbi Abram Hirschberg
 Adoration and Benediction—Rabbi Charles S. Levi

SATURDAY EVENING

Opening Prayer—Rabbi Nathan Stern
 Address—How the Religion of the Pulpit Reacts on the People—Mr. A. Leo Weil
 Report of Committee on Relief and Pension Fund—Rabbi Joseph Stolz

SUNDAY MORNING, APRIL 17

Opening Prayer—Rabbi Samuel S. Mayerberg

Reports:

Contemporaneous History Committee—Rabbi Gotthard Deutsch

Committee on Resolutions—Rabbi Samuel H. Goldenson

Committee on President's Message—Rabbi David Philipson

Committee on Thanks—Rabbi Samuel M. Gup

Committee on Nominations—Rabbi Harry W. Ettelson

Election of Officers

Benediction—Rabbi Gotthard Deutsch

Adjournment

PROCEEDINGS

The Thirty-second Annual Convention of the Central Conference of American Rabbis was held at Washington, D. C., April 10-17, 1921.

The sessions were held in the Eighth Street Temple. The opening session was called to order on Wednesday morning, April 13 at 10:30, with the President, Rabbi Leo M. Franklin, in the Chair. The opening prayer was delivered by Rabbi Charles S. Levi. The address of welcome on behalf of the City of Washington was delivered by the Hon. Simon Wolf.

ADDRESS OF WELCOME BY HON. SIMON WOLF

In 1876 on the one hundredth anniversary of the Nation's birth,—in other words forty-five years ago,—I had the honor of welcoming to this city the second Convention of the Union, and had also the privilege of presiding over its deliberations. As a child of that Union, I welcome you to your capitol.

The master spirit, and most of his colleagues, have crossed the great divide. Few are left as a reminiscence of that glorious dawn in American Judaism. Among them, I am happy to say, is our old friend present with us this morning, Judge Rosendale of Albany, and of course, your humble servant.

Our hearts and our homes are at your beck and call. We trust that you will carry with you to your respective homes memories that will endure for all time. I am sure that your deliberations will be inspired by the loftiest conception of American citizenship; that harmony, cooperation and coordination will mark every act of your convention. You are not only the expounders of religious thought but also the teachers of that altruistic patriotic spirit that should animate each and every American. The Jewish

ship of state is tossing on turbulent waters for the moment, but as it has never been shipwrecked by all the storms of stress and persecution, so it will this time reach the haven of peace and equal rights.

Once more, my friends, welcome, thrice welcome, to the city named after the father of his country, and to the preservation, and perpetuation of which the Jew as a man and citizen has contributed to make this country the star in the constellation of the world pre-eminent as an example for all the nations to follow.

Rabbi Franklin: I know, Mr. Wolf, that I express the sentiments of every member of this Conference when I say that we hope sincerely, and we pray to God, that you may be with us for many, many, many years and that as you go on from year to year you may retain with vigor of body that fine vigor of mind that is yours today, and that the spirit of youth in your heart may never cease.

To the Roll Call the following 99 members answered present during the course of the convention:

List of Members Present

Ackerman, William	Feldman, Abraham J.
Barasch, Nathan E.	Feuerlicht, Morris M.
Baron, Joseph L.	Fineshriber, William H.
Bernstein, Louis	Fineberg, Solomon
Bettan, Israel	Fink, Joseph L.
Calisch, Edward N.	Foster, Solomon
Coffee, Rudolph I.	Fox, George
Cohen, Montague N. A.	Fram, Leon
Cohen, Simon,	Frank, Julius
Cohn, Frederick	Franklin, Leo M.
Currick, Max C.	Friedman, Benjamin
Deutsch, Gotthard,	Goldberg, David
Egelson, Louis I.	Goldenson, Samuel H.
Englander, Henry	Gross, Louis D.
Ettelson, Harry W.	Grossman, Rudolph
Feinstein, Abraham	Gup, Samuel M.

Haas, Louis J.	Mendelsohn, Samuel
Harris, Maurice H.	Mendoza, Louis D.
Harris, Samuel J.	Merfeld, Harry A.
Hausmann, Gustav N.	Meyerovitz, Jacob I.
Heller, James G.	Minda, Albert G.
Heller, Max	Mischkind, Louis A.
Hirschberg, Samuel	Morgenstern, Julian
Hirschberg, Abram	Moses, Isaac S.
Holzberg, Abraham	Nathan, Marvin
Isaacson, Isador	Philipson, David
Israel, Edward L.	Pollak, Jacob B.
Kaplan, Israel L.	Reinhart, Harold F.
Kaplan, Samuel S.	Rosenau, William
Kaufman, Max	Rothstein, Leonard J.
Klein, Israel	Salzman, Marcus
Kopald, Louis J.	Sanders, Ira E.
Kornfeld, Joseph S.	Sarasohn, Israel J.
Landman, Isaac	Schulman, Samuel
Landman, Solomon	Schwartz, Samuel
Lauterbach, Jacob Z.	Simon, Abram
Lazaron, Morris S.	Solomon, George
Leipziger, Emil W.	Spiegel, Adolph
Levi, Charles S.	Stern, Nathan
Levinger, Lee J.	Stern, Richard M.
Levy, Clifton H.	Stolz, Joseph
Levy, David	Tarshish, Jacob
Levy, Felix A.	Thurman, Samuel
Lowenberg, William	Tintner, Benjamin A.
Mann, Louis L.	Weiss, Harry
Marcuson, Isaac E.	Wise, Jonah B.
Mark, Jerome	Witt, Louis
Mayer, Harry H.	Wolf, Horace J.
Mayerberg, Julius L.	Wolsey, Louis
Mayerberg, Samuel S.	Zepin, George

Messages of greeting were read from Rabbis Henry Berkowitz, Nathan Krass, and Alfred G. Moses.

Rabbi Leo M. Franklin read the annual report of the President.

REPORT OF THE PRESIDENT

To the Central Conference of American Rabbis,

GENTLEMEN: During the period covered by this report, your President has presided over three meetings of the Executive Board. The first of

these meetings was held in the city of Rochester, N. Y., in July, 1920; the second in Cincinnati, Ohio, October, 1920; and the third in Washington, D. C., April 11 and 12, 1921. At these meetings, much important business was transacted as you will learn from the detailed report to be submitted to you by the Recording Secretary.

In the intervals elapsing between the Executive Board meetings, however, many important matters were brought to the attention of your President, on a number of which he did not feel himself competent to decide without consultation with the members of the Executive Board. Such matters were referred for mail vote to the members of the Board and the decision arrived at set down as part of the Conference records.

Shortly after the adjournment of the Conference at Rochester and under instructions from this body, representatives of this Conference of whom your President was one, met with representatives of the Joint Distribution Committee at New York to discuss the question of relief for foreign rabbis. The result of that meeting was embodied in a letter sent by your President to Dr. M. Grunwald, Chairman of the Rabbinerverband in Wien, in which it was stated that the problem presented by rabbis and scholars in the war stricken countries was being carefully studied and that such measures would be taken for their relief as seemed practicable. It is my pleasure to state that recently a definite relationship between the Rabbinerverband in Wien and the Jewish Relief Committee has been established.

On August 26, 1920, your President had a conference with Mr. Louis Marshall, President of the American Jewish Committee, in his office in New York City, in relation to the anti-Semitic propaganda that had then begun to sweep the country. This conference resulted in the clearing up of certain misunderstandings that had arisen between the Chairman of the Jewish Committee and your President in regard to a proper method of procedure in meeting the problem at issue.

On September 5, your President met with the Executive Board of the Anti-Defamation League in Chicago to discuss with that organization also the best means to combat the rising tide of anti-Semitism in this country. As a result of these two meetings, he recommended to the Executive Board of the Conference that we definitely take the stand that we would co-operate with no single organization to the exclusion of others and that we put forth every effort to bring about harmonious action among all our national organizations. This recommendation was concurred in by your Executive Board and as a result thereof, a greater unity of action among our national Jewish organizations was brought about.

A number of colleges and universities having set their entrance examinations on days coincident with our high holy days last year, your President put himself into communication with the heads of some of these institutions. In some instances, another opportunity was given to Jewish pupils

to take this entrance examination but in others, such opportunity was not given. It is the opinion of your President that wherever possible, Jewish students should take the entrance examinations that are invariably given in our colleges in the month of June so as to avoid any possible conflict with the school authorities in September because of the coincidence of examinations with our Jewish holy days.

Heretofore, the matter of sending out calendars showing the days on which our holy days occur, has been in the hands of the Tract Commission and therefore it was maintained by Rabbi Zepin that the whole discussion bearing upon entrance examinations should likewise be in the hands of that Commission. While technically Rabbi Zepin is perhaps correct, I believe that an agreement should be arrived at under which matters of this kind may be handled by a separate committee representing this Conference and I so recommend.

Early last fall, it was brought to the attention of your President that the so-called Jewish Section of the Foreign Language Department of the American Red Cross had sent out a letter calling upon Jews to contribute as Jews to the American Red Cross, in view of the fact that Jewish soldiers in need and their families had been helped through the agencies of the Red Cross. Your President took this matter up directly in a personal conference with the President of the American Red Cross and was given the assurance that the letter would be immediately withdrawn, the writer reprimanded, and that orders would be given that there must be no repetition of any attempt made on the part of any of the officers or employees of the American Red Cross to segregate religious groups as such. The organization is non-sectarian and undenominational and its very basic principles would be undermined if the procedure suggested in the letter referred to were insisted upon. We wish to stress at this time our great appreciation for the courtesy with which we were met by the President of the national organization in the matter.

At the last Conference, it was decided to purchase from Dr. Jos. S. Bloch, his unpublished manuscripts in regard to the Rohling case, it being understood that an approximate amount of fifteen hundred dollars should be paid for these manuscripts, said sum to be gathered by voluntary subscription on the part of our members and by solicitation in their various communities if necessary. Of this sum, the amount of nine hundred dollars has thus far been collected and paid over to Dr. Bloch. I am convinced that we are morally obligated to Dr. Bloch to collect and pay over to him the remaining six hundred dollars and I trust that ways and means may be found to collect and forward that amount during the sessions of this Conference.

The American China Committee having requested your President to make an appeal in behalf of the starving millions of China, a letter was addressed to all members of this Conference on behalf of the sufferers. A

comparatively small amount was collected as a result of this appeal and forwarded to the proper committees.

Your President has received a great many letters from rabbis in all parts of the country asking him in his official capacity to issue the necessary authority for them to secure wine for ritual purposes for the members of their congregations. Only a few of those applying for such permits were members of this Conference. The vast majority were persons not members of this body or so far as we could learn, of any rabbinical association and they were without exception unknown to your President.

Acting in the spirit of the resolution passed at our last meeting in regard to sacramental wine, your President declined to issue any such permits. In the case of members applying for same, he indicated that he was acting in accordance with the spirit of the Conference resolution and in the case of non-members, he made it plain that even had the Conference not set itself on record in the way it had, he would still be unwilling to vouch for the right of the applicants to purchase or distribute wine, since they were personally unknown to him. I trust that the Conference will approve this attitude on the part of your President.

During the year, your President has represented the Conference at a great many congregational functions such as installations, dedications, congregational anniversaries, etc. He has to the best of his ability kept in close touch with matters of Jewish concern both in this country and abroad and wherever it seemed right for this Conference to take action in the matter, he has done so according to his best judgment.

All of which is respectfully submitted.

LEO M. FRANKLIN,
President.

The report was received with thanks, and upon motion, was referred to the Committee on President's Message.

The report of the Recording Secretary was read by Rabbi Isaac E. Marcuson.

REPORT OF THE RECORDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: Your Recording Secretary begs leave to submit the following actions of the Executive Board on the various matters brought before it, and asks for your approval.

Three meetings of the Executive Board have been held since the last session of the Conference, namely, Rochester, N. Y., July 5, 1920; Cincinnati, Ohio, October 12-13, 1920; Washington, D. C., April 11-12, 1921.

A request from Rabbi Landman asking permission to reprint the

address of Professor Sharfman in the American Hebrew, and a similar request from Rabbi Zepin, that he be permitted to reprint the address in the Union Bulletin, were granted. It was moved and adopted that reprints of the addresses be made at once for distribution.

It was moved and adopted that a circular letter be sent to all members of the Conference, asking contributions for the purchase of certain papers which Dr. Bloch had gathered together in the Rohling case.

A committee, consisting of Rabbis Felix A. Levi, Stolz, and Franklin, was appointed to confer with the B'nai B'rith, and ascertain what form of co-operation they desire to establish between the B'nai B'rith and the Central Conference of American Rabbis.

It was moved and adopted that Rabbi Schulman act as chairman of the Conference group of the Religious Education and Literature Commission. The President named various committees, which were approved by the Executive Board.

The President reported on correspondence which he and other members of the Conference had with the Red Cross, in regard to their proposition to conduct a separate campaign among Jews at their annual roll call. On account of protests filed, they agreed to call off the separate campaign.

It was moved and adopted that a committee, consisting of Rabbis Franklin, Simon, Philipson, and Schulman, shall put itself in communication with the Joint Distribution Committee, and urge that special provision be made for the rabbis and scholars in Europe, who are suffering as a result of war conditions; and that provision be made for the Rabbiner Verband so that the self-respect of the rabbis may be preserved.

It was moved and adopted that a committee be appointed to take up the matter of the advisability of publishing the Bloch manuscripts and report to the pre-conference meeting of the Executive Board, the committee to consist of Rabbis Deutsch, Kohler, Morgenstern, and Mr. Oko.

A report being received from the committee which had been appointed at a previous meeting of the Executive Board, in regard to the matter of co-operation with the Anti-Defamation League, it was moved and adopted that the President appoint another committee, whose duty it shall be to address communications to both the Anti-Defamation League, and the American Jewish Committee, regarding the exigency which has arisen in American Jewry because of the threatened introduction of anti-Semitism in this country.

The Conference believes that it has a distinct duty to call for united action in this necessary work of the defense of our faith and honor as well as the right as Jews and Americans, and appeals to both organizations for breadth of vision and sincere cooperation. The Conference sends forth a warning that, unless every united action and ardent cooperation is taken, unfortunate results may come to all American Jews, and the problems provoked by anti-Semitism will not be solved.

The Conference puts at the disposal of both organizations all the means of competence it possesses, and hopes that the whole-hearted assistance that it offers for the future and active development of the Jew and Judaism will be accepted, and feels certain that with the efficient equipment secured by joint action, the menace of anti-Semitism will be averted and the American Jew justified.

The President appointed Rabbis Franklin, Stolz, Felix A. Levy, Rosenau, Schulman, and Simon, to serve as a committee.

A letter was read from Rabbi Zepin, asking that the Conference undertake the publication of devotional literature for religious schools. A committee was appointed to draw up a plan for children's services.

A request was made that the Conference issue cards of admission to be given to members of congregations visiting temples in other cities, and was referred to the Union of American Hebrew Congregations.

The attention of the Board being called to the fact that the Government was about to appoint a large number of permanent chaplains for the Army and Navy, Rabbi Simon was requested to act as a committee of one to see whether some Jewish chaplains could not be appointed.

A new edition of the Haggadah was authorized and the Publications Committee was also authorized to decide on the advisability of binding the remaining sheets of the stock of the Book of Personal Prayers.

A committee of three, consisting of Rabbis Schulman, Kohler, and Franklin, was authorized to draft suitable resolutions in memory of Jacob Schiff, as recommended by the Committee on Contemporaneous History. (See p. 139.)

The President delegated the Vice-President to represent the Conference at the meeting of the Jewish Welfare Board, which was to take place in New York.

The resolution of the Conference directing the Executive Board to get back of the Journal of Jewish Philosophy and Law, was taken up for consideration.

A committee was appointed to confer with the Union of American Hebrew Congregations, to urge that a sufficient subsidy be given to insure the publication of the Journal for at least one year, and that the same committee, consisting of Rabbis Rosenau, Grossman, and Calisch, confer with the Journal Board as to the definite plans they have for the continuance of the work.

It was moved and adopted that hereafter Prayer Books be sold for \$1.00 and \$1.50 net.

It was moved and adopted that a letter be addressed to the Zionist Organization of America, enclosing the full text of the resolution on Zionism offered in the report of the Committee on President's Message at the previous Conference, and giving the terms on which the Conference was willing to cooperate in Palestinian reconstruction work.

A letter was addressed to Professor Kraus, informing him that whenever his book on Talmudic Archeology is ready for distribution, a letter will be sent to each member of the Conference, urging all to purchase a copy.

The Treasurer reported the receipt of a bequest of \$250, from the estate of Mr. Isidore Cohen.

It was moved and adopted that the Executive Board make a pilgrimage to the tomb of George Washington, at Mount Vernon, and place a wreath thereon in the name of the Conference.

It was moved and adopted that a committee be appointed to create a new type of membership for those who have withdrawn from the ministry.

It was moved and adopted that hereafter no rabbi shall be elected as a member of the Central Conference of American Rabbis unless application be made in due form and one year's dues of \$5.00 accompany the application.

A letter of resignation from Rabbi Isaac L. Rypins, as a member of the Conference was received. It was moved and adopted that the resignation be accepted with regret, and that Rabbi Rypins be informed that the Executive Board, as a whole, regrets his leaving the ministry, and severing his connection with the organization to which he has contributed so much in the past.

Two members were suspended for non-payment of dues.

A letter from the Church Peace Union was read, asking the co-operation of the Conference in a movement to further the cause of peace by urging disarmament, and it was moved that the Conference co-operate; and that the incoming Executive Board be asked to circularize the members to preach on May 21-22, on the subject of "Reduction of Armament by the United States in Cooperation with Other Nations".

It was moved and adopted that the sum of \$50.00 be voted to Dr. Caesar Seligman, in appreciation of his contribution of an article to a volume on ethics.

It was moved and adopted that the incoming Executive Board appoint a committee to act favorably on the resolution that the Jews do all in their power to further a higher standard in the theatres and moving pictures.

It was moved and adopted that the contract with the Bloch Publishing Company be renewed on the same terms that are now in force.

It was moved and adopted that 300 of the Year Books be bound in cloth and 500 in paper, and that each member be given a cloth-bound copy.

Reports were read and the following action taken thereon:

The recommendations in the report of the Publications Committee were adopted, and the report, in condensed form, was ordered printed in the Year Book; a new edition of Volume I revised, consisting of 15,000 copies,

and an edition of Volume II unrevised, consisting of 4,000 copies, were authorized.

It was decided not to reprint separate services from the revised Union Prayer Book.

The Publications Committee was further authorized to publish a cheap, paper-bound edition of Volume II, to be sold at cost to such congregations as are desirous of introducing the Union Prayer Book, and do not wish to wait until the revised edition appears—only as many of this edition as are ordered in advance to be printed.

The reports of the Investment Committee, of the Editor of the Yearbook, of the Committee on Church and State, of the Committee on the Revision of the Union Prayer Book, and of the Committee on Cooperation with National Organizations, were read, and ordered printed in the yearbook.

The report of the Committee on Book of Meditation and Prayers, was read, and ordered read before the Conference.

It was moved and adopted that the Committee on Religious Work among Sephardic Jews in America be discontinued.

The report of the Curators of Archives was read and adopted, and it was ordered that proper vouchers be drawn to cover the amounts mentioned in the report.

The report of the Committee on Contemporaneous History was read, and referred to Dr. Englander for consultation with the chairman of the committee as to the possibility of reading the report in shorter form before the Conference.

It was moved and adopted that the incoming Executive Board be asked to consider the advisability of a paper in honor of the Felsenthal centenary.

It was moved and adopted that the report of the Committee on Religious Work in Universities be referred to a committee consisting of the President and the two secretaries, to decide whether or not the report should be read before the Conference or printed in the yearbook.

The reports of the Committee on Summer School and Arbitration were ordered printed in the yearbook.

The report of the Committee on Social Justice was read, and referred back to the committee for further consideration.

The President reported that he had written to the Zionist Organization offering the co-operation of the Conference in the work of the rehabilitation of Palestine, but had received no reply, other than an acknowledgment of the receipt of his letter.

Respectfully submitted,

ISAAC E. MARCUSON,
Recording Secretary.

The report was received with thanks and adopted.

The report of the Corresponding Secretary was read by Rabbi Felix A. Levy.

REPORT OF THE CORRESPONDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: Despite the short term of this year's office, the work of the Secretary has been considerable, more than two thousand letters going forth from his office. The expense of the office was kept within bounds, being a little over \$100, though \$500 was allowed by the Budget Committee.

The Executive Board was circularized four times on the following matters:

- (a) Concerning program.
- (b) Concerning program.
- (c) Relative to the election of Rabbi Marcuson to edit the forthcoming yearbook.
- (d) Notification of the pre-conference Executive Board meeting.

The Conference was circularized six times as follows:

- (a) Regarding cooperation with the Anti-Defamation League, in which letter was enclosed a report of the meeting of the representatives of the Central Conferences of American Rabbis, the Council of Jewish Women, the Executive Committee of the B'nai B'rith, and the Governing Board of the Anti-Defamation League.

The resolutions adopted were sent to every member of the Conference.

- (b) A vote on the place of meeting of the next Conference and request for the sending in of pledges to the Bloch Fund.
- (c) The Washington meeting.
- (d) Revision of the Union Prayer Book.
- (e) The Washington meeting.
- (f) The Washington meeting.

The Secretary wrote to the officers of the congregations whose rabbis are members of the Conference at the request of the rabbi, asking that they permit the name of their congregation to be added to those already appearing in the yearbook that have signified their intention to send their rabbi to the annual Conference at the congregation's expense, and the following is the list of congregations that replied:

<i>Rabbi</i>	<i>Congregation</i>	<i>City</i>
Abram Feinstein..	Ohef Sholom.....	Huntington, W. Va.
David Goldberg..	Temple Israel.....	Wichita Falls, Texas.
I. Isaacson.....	Mishkan Israel.....	Selma, Ala.

Harry Levi.....	Adath Israel.....	Boston, Mass.
S. S. Kaplan.....	Beth Israel.....	Meridian, Miss.
S. Schulman.....	Beth-El	New York City.
H. A. Merfeld.....	B'Nai Israel.....	Monroe, La.
S. Schwartz.....	Washington Boulevard.....	Chicago, Ill.
L. Bernstein.....	Har Sinai.....	Baltimore, Md.
S. J. Harris.....	Temple Israel.....	Lafayette, Ind.
Samuel Gup.....	Sons of Israel and David...	Providence, R. I.
N. Barasch.....	Sharey Tefilo.....	Orange, N. J.
H. W. Ettelson...	Rodeph Shalom.....	Philadelphia, Pa.

The Secretary desires to express his thanks to all the officers of the Conference for their kind co-operation in making the burdens of his work lighter, especially to the President who, at all times, relieved the Secretary of a great deal of his labors and whose unfailing kindness and patience made the Secretary's work a pleasure. It is with no regret, however, that he lays his work down and trusts that his successor in office will derive as much enjoyment as he did from the office.

Respectfully submitted,

FELIX A. LEVY,
Corresponding Secretary.

The report was received with thanks, and adopted.

The report of the Treasurer was read by Rabbi Wolsey.

REPORT OF THE TREASURER

To the Central Conference of American Rabbis,

GENTLEMEN: The Treasurer's report covers the period of nine months from July 2, 1920, to April 1, 1921.

A comparison with last year's report indicates that it has cost the Conference about \$4,500.00 more to finance its affairs in the nine months represented by this report as over against the fifteen months of my predecessor's report. The expenses of the Conference have very considerably increased, and unless the revenues show a proportionate increase, I very much fear that the slight cash balance of \$2,192.35 will very soon disappear. At the rate at which we are spending money, I fear that we may have to sell securities in order to finance the Conference, and I would advise economy rather than liquidation of the savings represented by these securities.

Excluding the seven members who are exempt from dues, I wish to report that 209 have paid their dues to date, 33 owe for one year, 11 for two years, 2 for three years, and 1 for four years.

We lost six members during the year by death, leaving our total membership 263.

Herewith you will find report of funds for the term from July 2, 1920, to April 1, 1921.

I would suggest that fiscal years hereafter close just prior to the Conference, for there will always be a difficulty in balancing books if an interval of almost a month is allowed between the close of the fiscal year and the assumption of the duties of the office by the newly elected treasurer.

The bookkeeping system of the Conference is not alone obsolete, and ineffective, but makes it very difficult to find balances. I would advise that we install a double entry set of books.

Respectfully submitted,

LOUIS WOLSEY,
Treasurer.

REPORT OF THE TREASURER FROM JULY 2, 1920, TO MARCH 31, 1921.

Receipts from June 10 to July 2, 1920

Dues	\$ 120.00	
Relief Fund	35.00	
	<hr/>	\$ 155.00

Disbursements

General	\$ 126.75	
Pension	220.00	
	<hr/>	346.75

SUMMARY OF RECEIPTS AND DISBURSEMENTS

Receipts

Cash on hand, July 2, 1921.....	\$ 6,933.33	
Dues	1,180.00	
Relief Fund	1,170.00	
Publications	16,584.79	
Interest	1,187.84	
Special Donation (Ben Tannenholz).....	100.00	
Bloch Man. Fund	900.00	
	<hr/>	\$28,055.96

Disbursements

Publications	\$14,438.77	
Relief Fund	2,115.00	
General Fund	8,409.84	
Bloch Man. Fund	900.00	
Cash on hand, March 31, 1921.....	2,192.35	
	<hr/>	\$28,055.96

STATEMENT OF GENERAL FUND

Receipts

Balance on hand, July 2, 1920.....	\$ 4,043.96	
Publications	3,926.45	
One-half of Dues	590.00	
One-half Interest	593.92	
Special Donation	100.00	
		<hr/>
		\$ 9,254.33

Disbursements

General Expense	\$ 5,277.29	
Cleveland Heights School Bonds.....	3,132.55	
		<hr/>
		\$ 8,409.84
Balance on hand.....		<hr/>
		844.49

STATEMENT OF RELIEF FUND

Receipts

Balance on hand, July 2, 1920.....	\$14,300.43	
One-half of Dues	590.00	
One-half of Interest.....	593.92	
Donations	1,170.00	
		<hr/>
		\$16,654.35

Disbursements

Pension Fund	\$ 2,115.00	
		<hr/>
Balance on hand.....		\$14,539.35

PUBLICATION FUND

Receipts	\$16,584.79	
Disbursements	14,438.77	
		<hr/>
Balance on hand.....		\$ 2,146.02

STATEMENT OF DUES

Receipts

Receipts	\$ 1,180.00	\$ 1,180.00
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Disbursements

One-half General Fund.....	\$ 590.00	
One-half Relief Fund.....	590.00	
		<hr/>
		\$ 1,180.00

STATEMENT OF INTEREST

Receipts

Savings Account, Union Trust Co.....	\$ 14.02	
Commercial Account, Union Trust Co.....	28.11	
Liberty, Victory and Cleveland Heights Bonds.....	1,145.71	
	<hr/>	\$ 1,187.84

Disbursements

Relief Fund	\$ 593.92	
General Fund	593.92	
	<hr/>	\$ 1,187.84

SUMMARY OF FUNDS

Balance on hand, March 31, 1921:

General Fund	\$ 844.49	
Relief Fund	14,539.35	
Publications Fund	2,146.02	
	<hr/>	\$17,529.86

TOTAL RESOURCES

Liberty Bonds—1st Con., 4¼.....	\$ 1,000.00	
Liberty Bonds—2nd Con., 4¼.....	4,000.00	
Liberty Bonds—3rd Con., 4¼.....	2,000.00	
Liberty Bonds—4th Con., 4¼.....	18,000.00	
Victory Bonds—Con., 4¼.....	22,500.00	
Cleveland Heights School Bonds, 6 per cent.....	3,000.00	
Mutual Building & Loan Co.....	600.00	
Union Trust Co., Checking Account.....	572.15	
Union Trust Co., Savings Account.....	1,020.20	
	<hr/>	\$52,692.35
		\$52,692.35

The report was received with thanks, and referred to the Auditing Committee.

The report of the Committee on Solicitation of Funds was read by Rabbi Marcuson.

REPORT OF COMMITTEE ON SOLICITATION OF FUNDS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Solicitation of Funds made its usual appeals during the past year with the result that \$1,567.00 was added to our Relief Fund.

Appended herewith is a list of contributors to the fund.

Respectfully submitted,

ISAAC E. MARCUSON, *Chairman*,
MORRIS M. FEUERLICHT, JACOB TARSHISH,
GEORGE SOLOMON, SIDNEY S. TEDESCHKE.

RELIEF FUND RECEIPTS

Alabama

Benton—

J. I. Cadden.....\$ 5.00

Mobile—

Cong. Shaarai Shomayim. 10.00

Fort Smith—

Jewish Charity Fund..... 10.00

Arkansas

Little Rock—

Mark M. Cohn..... 5.00

California

Los Angeles—

E. M. Riese..... 10.00

San Francisco—

Philip Anspacher..... 10.00

Stockton—

Mrs. M. S. Arndt..... 5.00

Temple Israel..... 5.00

Colorado

Denver—

Robert Levy..... 5.00

Connecticut

New Haven—

Jacob J. Newman..... 5.00

Isaac W. Ullman..... 5.00

District of Columbia

Washington—

Washington Heb. Cong.. 25.00

Georgia

Macon—

Morris Michael..... 10.00

Illinois

Cairo—

J. L. Harris..... 5.00

Chicago—

A. G. Becker..... 5.00

Galesburg—

Jewish Ladies' Aid Society 5.00

Mrs. Lewis Nordlinger... 5.00

Temple Sholom..... 25.00

Goshen—

N. Salinger..... 5.00

Indiana

Indianapolis—

G. A. Efroymsen..... 25.00

Henry Rauh 5.00

Lafayette—

Julius L. Loeb..... 5.00

Mt. Vernon—

Mt. Vernon Temple Sisterhood 2.50

Terre Haute—

Temple Israel..... 10.00

Wabash—

Hebrew Ladies' Benevolent Society..... 5.00

Iowa

Des Moines—

Congregation B'nai Yeshurum 20.00

Kentucky

Louisville—

Bernard Bernheim..... 25.00

I. W. Bernheim..... 50.00

Paducah—

Moses Simon 10.00

Louisiana

Alexandria—

A. E. Simon..... 25.00

Maryland

Baltimore—

David Kemper..... 25.00

Michigan

Detroit—	G. A. Wolf.....	5.00
Temple Beth El.....	100.00	Lansing—
Grand Rapids—	Joseph Gerson.....	10.00

Minnesota

Minneapolis—	
Isaac Weil	5.00

Mississippi

Vicksburg—	
Ladies' Hebrew Benevo-	
lent Association.....	10.00

Missouri

Kansas City—	Louisiana—
Alfred Benjamin..... 25.00	Michael Brothers..... 10.00

Nebraska

Omaha—	
Israel Gluck	10.00
Morris Levy	5.00

New York

Buffalo—	Niagara Falls—
Aug. Keiser 5.00	Silberberg Bros. 25.00
New York—	Syracuse—
Mrs. J. B. Bloomingdale.. 5.00	Society of Concord..... 10.00
Harry J. Louis..... 10.00	
Mark Ottinger..... 5.00	
Ludwig Vogelstein..... 50.00	
Temple Emanuel.....200.00	

North Carolina

Greensboro—	
Bernard M. Cone.....	10.00

*Ohio***Akron—**

Maurice Krohngold..... 5.00

Cincinnati—

I. Bloom 2.00

Maurice J. Freiberg..... 10.00

Sigmund Hoenig..... 5.00

Henry Jonap 10.00

Felix Kahn 5.00

Henry Meis 5.00

Nathan Meis 2.50

Charles Shohl 10.00

I. Newton Trager..... 10.00

Cleveland—

Euclid Avenue Temple... 25.00

Sandusky—

S. Kaplan 10.00

Toledo—

Collingwood Ave. Temple 50.00

Youngstown—

Clarence J. Strauss..... 15.00

*Pennsylvania***Braddock—**

Braddock Lodge, I.O.B.B. 10.00

Philadelphia—

Mr. and Mrs. Albert Wolf 10.00

Pittsburgh—

Isaac W. Frank..... 25.00

Marcus Rauh..... 25.00

Mrs. Ida Weil..... 5.00

Rodef Shalom Cong.....100.00

Scranton—

Sisterhood Madison Avenue Temple 10.00

Wilkesbarre—

S. J. Strauss..... 5.00

*Rhode Island***Providence—**

Mrs. C. Misch..... 5.00

*South Carolina***Charleston—**

Julius M. Visanka..... 5.00

*Tennessee***Memphis—**

Memphis Lodge, I.O.B.B. 10.00

*Texas***Galveston—**

E. Lasker 50.00

REPORT OF COMMITTEE ON SYNAGOG MUSIC

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee on Synagog Music has carried out the instructions of the Conference by preparing a number of new hymn-tunes for a revised edition of the Union Hymnal. A copy of the same has been sent to every member of the Conference, and corrections and criticisms were invited in each case.

The revision was carried on for some time with constant reference to best sources available in the library of the Hebrew Union College and the New York Public Library. This material was adapted to our particular needs. Of the forty new hymn tunes, sixteen are traditional. These for the most part consist of "tunes" definitely associated with festivals or season; where the Hebrew texts are no longer used in our ritual, *e. g.*, "Eli Zion", "Hashivenu" and "Lekah Dodi", other appropriate words were supplied in each case. No one will deny the appropriateness of the "Eli Zion" tune to the words of the 137th Psalm. "We sat and wept by Babylon's stream"; or Lewandowski's "Lekah Dodi" for No. 153, "Come, thou hallowed Sabbath evening". Nos. 8, 77 and 189 have been corrected in melody and in harmonic arrangement. The "Yigdal Leoni" (No. 77) appears in the inaccurate rendition of the Rev. Thomas Olivers, who introduced it in the Church hymnal for the lines beginning with "The God of Abraham praise". The melody has been altered in measures 11 and 12 (due probably to inaccuracy or defective memory). In any case, a Jewish melody should follow Jewish tradition and not a non-Jewish inaccurate version. For No. 182, a fine setting of a medieval Hebrew poem, we should not retain a frivolous German melody. The "Strain" of the "Olenu" is more appropriate. We have a traditional melody for the Succoth Hymn (No. 187). Of particular interest are Nos. 181 and 245 which retain some of the ancient chromatic progressions. No. 234 is an "Adon Olam" by DeRossi of the 16th century.

The non-traditional material consists of popular melodies derived from the best sources, vocal and instrumental. They were chosen because their incorporation will raise the musical value of our collection and because they are better settings and more truly expressive of the hymn-texts in each case. Your committee realizes that absolute agreement is impossible in aesthetic questions, but the new tunes appeared in every case decidedly superior to the old, and by actual experiment it has found them to be desirable changes. In several cases transposition to a lower range is advisable and these alterations will be made in the new edition. Your attention is called to the use of "representative medolies" for the holidays. In some versions the Yigdal is used, but more frequently the Mi Chomochò has been chosen.

We have adopted the latter practice because the *Mi Chomocho* is an integral part of every service, while this is not the case with the "*Yigdal*". Accordingly, we have taken the "*Adir Hu*"—the representative Passover tune for the "*Mi Chomocho*" in the Passover service; the "*Maoz Zur*" melody for the "*Mi Chomocho*" in the Hanukkah service, etc. The appropriateness of such settings is obvious.

Your Committee has gathered material for new Children's Services. Our collection is not as comprehensive as we had expected. From the replies we find a division of opinion regarding their nature and function. As preparatory services for the congregation, some of our members feel that the Union Prayer Book should be adhered to in form and phraseology in order that the children may become familiar with the prayers used by the adults in the congregation. Others contend that children have immediate religious needs which call for expression, and by anticipating the adult stage we do violence to the pedagogic requirements of child life. We have had the same difficulty in selecting suitable hymn-tunes. We tried to arrange a special section designed for school use, properly graded and classified as to age and subject. The Conference rejected the plan, however, so we shall content ourselves by listing in the index a number of "School Hymns". In the case of the Children's Services such a compromise is not possible. A service designed for the child mind is one thing, and as a preparation or condensed adult service, it is another. We have refrained from submitting new children's services because the half dozen replies to our circular letter hardly justify our conclusions with regards to the wishes of the Conference in the matter. We would ask for definite instructions from the Conference, and we are prepared to submit all of our material to the new Committee on Synagog Music. These instructions should deal with the nature and function of the Children's Services. Those who are successful in writing Children's Services should be invited to co-operate with the Committee.

We recommend the adoption of the new hymn-tunes. We feel that they will enhance the value of our hymnal and that they will aid in stimulating the God-consciousness in our people by wedding noble words to inspiring songs. We recommend that the Conference formulate a policy for Children's Services. The most acceptable services are those which are fashioned after the classical patterns of Jewish tradition. The language must not alone be simple, but it must possess the poetic and spiritual qualities which will aid in the training of the child in worship and consecration. The new Committee should have little difficulty in preparing satisfactory Children's Services which will meet the wishes of the Conference.

Respectfully submitted,

JACOB SINGER, *Chairman*,
HARRY W. ETTELSON,
ABRAHAM HOLZBERG.

The report was received and after discussion, it was moved that the report be referred back to the Committee on Synagog Music for further consideration after which new manuscript shall be again submitted to the members. An amendment that the Committee be instructed to arrange the material to conform to the Union Prayer Book was lost.

The original motion was adopted.

Rabbi James G. Heller: I am a member of the Committee on Synagog Music. I did not sign the report for several reasons, and I believe they should be brought to the attention of the Conference. I think Rabbi Singer deserves a great deal of credit for the work which he has done, the result of which is contained in the little pamphlet of additional hymns sent to the members of the Conference. However, the time that was allowed us of the Committee for the review of these hymns was too brief. I feel that the majority of those derived from traditional melodies are very acceptable, and would make a valuable addition. But I cannot agree with Dr. Singer in regard to the second set of melodies adopted. He seems to feel that the hymnal will be greatly improved by the addition of a number of classical tunes to which he has set words selected more or less at random, I am afraid. As a result, he has taken melodies purely instrumental in character, and tried to adapt them to hymns. For instance, he has taken the Beethoven Minuet and set to it the words, "There is only one God", and those of you who have read over them, will agree that the words do not fit the music either spiritually or rhythmically. He has also taken the Chopin C Minor Prelude, which was never intended to be sung, and used the melody for a hymn. In view of these and other facts I suggest that this report be re-submitted to the members of the Committee, that they may go over the whole matter again before re-presenting a report to the Conference.

Rabbi Schulman: I, too, believe that the Committee should have more time. Many of the tunes are very good, but there is one thing which the Committee did not touch upon at all and

which I would like to see added. My organist called my attention to the need which he thinks very important of adding a number of anthems at the end of the book. The present material is very unsatisfactory, and very often organists are compelled to hunt around to find suitable anthems to sing during the service. If we had a sufficient number, all of high character, they would not have to go out of the book to find anthems for the services.

Rabbi Wolsey: I would like to ask whether under the motion which has been put, we will have an opportunity to express our opinion as to the desirability or un-desirability of the hymn tunes that have been submitted.

The Chair: If the motion prevails the whole matter will be referred back to the Committee with the understanding that all members of the Conference shall be given an opportunity to express their opinion concerning these hymns or any other matter relating to the hymnal, and then, the whole matter should be again referred to the Conference for discussion.

Rabbi Currick: I would like to add as an amendment to the motion a suggestion which has nothing to do with the music but rather with the arrangement of the book. I feel that the purpose of the hymn book is to encourage congregational singing rather than to furnish the choir with suitable hymns and anthems. For this purpose the present arrangement is a great weakness. I think the book should be arranged in the same order as the Union Prayer Book beginning with a Friday Evening Service and with the responses in the order in which they occur in the service.

Rabbi Marcuson: I heartily agree with the motion to refer this material back to the Committee, for I feel that it should be completely revised before it is embodied in the hymnal. I believe the Committee should receive some instruction as to what the Conference wishes done in this revision. I have had some correspondence with the Chairman of the Committee, and he seems to be under the impression that what we want is music to raise-

the musical taste of our congregations. What is needed and needed badly in our hymnal are singable hymns—hymns which the children can use and learn even though they are not professional musicians. I believe that Rabbi Singer has completely misunderstood the action of the Conference at Chicago. At that convention it was decided that there shall not be a separate section of hymns for children, but I do not believe that it was ever the intention of the Conference to exclude from the hymnal hymns which the children would love to sing. There is another matter whereon the Committee should be instructed. Rabbi Singer, in his report, states that he has received no instruction in regard to children's services. At a meeting of the Executive Board last year, it was decided that new children's services shall be prepared and no further action was taken until the hymnal committee had reported and the Executive Board could ascertain whether they would offer suitable children's services. I so notified Rabbi Singer, and I expected that children's services would be included in the manuscript, but none were ever sent. I further wish to call attention to the fact that no *Seu Sheorim* for the taking out of the scroll was included in the old book. I called Rabbi Singer's attention to the fact asking that a suitable melody be furnished for inclusion in the revised book, but I have heard nothing in regard to it. As Chairman of the Publications Committee, I would recommend that before a new edition of the hymnal is printed, this omission should be supplied.

Rabbi Kopald: I feel that, in justice to Rabbi Singer who could not be here, it ought to be said that he himself is far from satisfied with this report and that many of the hymns were merely compromises.

Rabbi Mark: I feel that the Committee should proceed carefully in the work of revision and that nothing should be adopted until all are perfectly satisfied, so that in a few years, we may not feel the need of again revising and changing the book. We ought to adopt a book which we can keep for years, and to which we could then become accustomed.

The report of the Commission on Social Justice was read by Rabbi Wolf.

REPORT OF THE COMMISSION ON SOCIAL JUSTICE

To the Central Conference of American Rabbis,

GENTLEMEN: At the meeting of the Executive Board following the Rochester convention, the Social Justice Commission was authorized to print five hundred copies of the Social Justice Platform. In addition the sum of \$250.00 was appropriated by the Executive Board for publicity. The Commission used this appropriation for full-page advertisements in *The Nation*, *The New Republic*, *The Survey* and *The American Hebrew*. The Platform was also printed *gratis* in display form in the *Union Bulletin*.

The Conference will be interested to learn that as a result of this widespread publicity, the Chairman received over three hundred requests for single copies of the Platform, the requests coming from almost every State in the Union, as well as from several European countries.

The Commission on Social Justice herewith submits a statement on the most pressing industrial issue of these times in America, with the recommendation that in the event of its adoption by the Conference, a sufficient sum be appropriated to permit thorough-going publicity.

In the first paragraph of the Social Justice Program adopted by the Conference at its annual convention in Rochester, New York, 1920, the Conference stated that it "recognizes the right of labor to organize and bargain collectively through representatives of its own choosing as an instruments by which to secure its rights at the hands of employers".

Therefore, in view of the widespread propaganda now being made against collective bargaining, the Conference feels called upon to reiterate its position on this subject. The Conference holds that the overthrow of the labor union would mean the collapse of the whole structure of industrial peace and order, which rests upon the union as one of its chief foundations. Moreover, the displacement of the union would inevitably result in the strengthening of the hands of such extremists within the labor group as already decry the practice of collective bargaining through union organization as a method too conservative and ineffectual for the attainment of industrial justice. Victory for these radical elements in the ranks of labor would jeopardize the fundamental institution of our Republic.

Our belief, therefore, in the fundamental truth of the Rochester declaration on collective bargaining remains unchanged—without the union all labor would still be the victim of the long day, the insufficient wage and kindred injustices. Under the present organization of society, labor's

only safeguard against a retrogression to former inhuman standards is the union.

Respectfully submitted,

HORACE J. WOLF, *Chairman*,
ABRAHAM CRONBACH,
CHARLES B. LATZ,
RICHARD M. STERN.

The report was received and adopted.

Rabbi Charles S. Levi: When we adopted our platform on social justice last year, we were sincere and meant every word we said. What is the use of repeating and reiterating parts of that report because certain disputes happen to have arisen in the labor world today. We have gone on record in a dignified way, stating our opinion on all these questions, and I cannot see that anything is gained by repeating it again this year.

The President announced the temporary committees of the Conference (page 13).

The report of the Committee on Book of Meditations and Prayers was read by Rabbi Felix A. Levy.

REPORT OF COMMITTEE ON BOOK OF MEDITATIONS AND PRAYERS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Book of Meditations and Prayers has agreed upon the following plan of work. The book is to consist of three hundred to four hundred themes, one for each day of the year. Each theme (or unit) will be on a specific subject such as "God's Mercy", "Rejoice in the Lord", etc., and will consist of a Scriptural reading, a homily, a rabbinic quotation or a poem, and a prayer.

The Committee has already compiled a list of about two hundred themes with Scriptural readings for about half of them. By the beginning of the summer the Committee expects to have a full list of themes and to begin writing the homilies and prayers by next fall. As there will be comparatively few prayers and homilies quoted from other books, and therefore the bulk of the book will have to be original, it can hardly be completed in less than two years.

If any member of the Conference has any themes to suggest, the Committee will be glad to receive them.

Respectfully submitted,

SOLOMON B. FREEHOF, *Chairman*,
HENRY BERKOWITZ,
ABRAHAM CRONBACH,
WILLIAM H. FINESHRIBER,

FELIX A. LEVY,
SAMUEL SCHULMAN,
ABRAM SIMON.

The report was received and adopted.

An amendment to Article III, section 1, of the Constitution, offered by the Executive Board, referring to members who had retired from the ministry, was read and action thereon postponed until next year.

The action of the Executive Board in discontinuing the Committee on Religious Work among the Sephardic Jews was confirmed.

The Conference adjourned for lunch.

WEDNESDAY AFTERNOON

The Conference reassembled at 3 P. M. The report of the Commission on Marriage and Divorce Laws was read by the Chairman, Rabbi Simon.

It was moved and adopted that the report be received and the recommendations contained therein be considered *seriatim*.

After some discussion it was moved and adopted, that the report be referred back to the Commission for further consideration so that an amended report might be brought in.

The report of the Committee on Religious Work in Universities, was read by Rabbi Kopald, and, after a lengthy discussion, the report was referred back to the Committee for re-wording.

REPORT OF COMMITTEE ON RELIGIOUS WORK IN UNIVERSITIES

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee did not undertake any definite religious work in colleges or universities during the past year inasmuch as it was our hope that we might report today the creation of a Joint Commission

between the Union and the Conference in relation to religious and educational work on the campuses of institutions of learning.

It will be remembered by some that our report of last year, which was in the nature of a rather intensive analysis of conditions and needs of Jewish students at institutions of learning, contained four definite recommendations as to the enlargement and standardization of this work. Our most important recommendation was to the effect that a Joint Commission between the Union and the Conference be established, authoritatively and comprehensively to undertake this most vital activity.

A conference was held, which was attended by Mr. J. Walter Freiberg, Mr. Chas. Shohl, Rabbi George Zepin, for the Union, and your Chairman. Your Chairman placed in the hands of these men the report of your Committee of last year and in addition gave a detailed outline of the need of such a Joint Commission. When the conference closed your Chairman was decidedly optimistic that the Union would be favorable to the recommendation of the Conference and that such a Joint Commission would be established. To the keen disappointment of your Committee, the following letter was recently received from Mr. Chas. Shohl, Chairman:

"At the meeting of the Board of Managers held this afternoon, the question of co-operating with the Central Conference of American Rabbis in University Welfare Work was carefully considered. The general proposition as well as the suggestions made in your report to the Central Conference were reviewed by the Board.

I believe I express the sentiments of the Board in the following statement. The work of co-operation as set forth in your report and in the statement which you made to Mr. Freiberg, Rabbi Zepin and myself must be viewed from three aspects.

There is an aspect of the work that is dependent purely upon increasing of our financial resources. Such, for example, would be the engaging of special workers, the building of chapels, etc. I do not think that anyone is going to accuse us of not having put forth sufficient effort in endeavoring to increase our financial resources. In this respect we enjoy the co-operation of the rabbis and are already launched upon an enterprise that will take a number of years to complete. You may assure the members of the Conference for us that as our resources increase, these suggestions will be carried out. I ought to say, however, that both of these suggestions and a number of other suggestions along the same lines have been before the Board of Managers for several years. It is the opinion of the Board that we have succeeded as well as our resources permitted and that we are prepared to take further steps when our income will be increased.

The Union, having more than one enterprise under consideration, must endeavor to see that all these enterprises make progress simul-

taneously and not permit any one enterprise to be encouraged at the expense of others.

The question of co-operation can be viewed from a second angle and that is the problem of management. No matter what kind of co-operation the Board of Managers would be ready to enter upon, it would not care to create a Commission to which it would relegate its own powers. The management of University Welfare Work is so bound up with the system of supervisors and deputies that we cannot consider relinquishing the power of appointing these men. This was the difficulty that we experienced some years ago when a Joint Commission on University Welfare Work was created. The Commission immediately proceeded to exercise the rights that the Board of Managers reserved for itself.

No matter how many special workers we might engage for this purpose it is the opinion of the Board that a very great portion of University Welfare Work will still have to be carried out by the supervisors and deputies.

There is a further aspect of this work touched upon in your report and in the carrying out of which the Board of Managers sees the opportunity of working together for the good of this undertaking, and that is the professional aspect of the work. There are duties which this lay Board of necessity must relegate to a professional Board. In your report you touch upon this aspect of the work by mentioning the fact that a special prayer book is needed for University Welfare Work. I do not desire to pass on this subject. This is purely a professional problem and we are willing to leave it to a commission composed of professional men. However, we see the opportunity of great expansion in this direction. In order to make progress in work of this description, it is the opinion of the Board of Managers that we need a body of literature for the use of Jewish students both for their instruction and edification. We feel that there is an abundant field for co-operation between the Conference and the Union in this direction.

You are undoubtedly aware of the fact that we already have a Commission on Jewish Religious Educational Literature. This Commission has recently adopted this title with the consent of the Conference and the Board of Managers in order to expand its field of operations from the field of elementary Jewish Education to the larger field of general Jewish Education. It is true that the particular field of literature for university students has not been suggested to the Commission. The Board, however, was under the impression that the creation of a new commission might give rise to duplication.

At the suggestion of the Board of Managers, I consulted with the Chairman of the present Commission and have learned from

him that this additional work could very well be undertaken if the Commission would be enlarged by the addition of four members. As far as the Board of Managers is concerned we are willing to undertake the additional expense and would view this action as the best method of co-operation in University Welfare Work.

As the Conference is about to meet and as the election of members of the Commission usually takes place at the Conference meetings, it is suggested that the Conference elect or appoint two men in addition to the present number in order that the Commission may be sufficiently enlarged to undertake this additional work.

With kindest regards, and the assurances of my highest esteem, I beg to remain,

Very sincerely yours,

(Sig) CHARLES SHOHL,
Chairman."

In addition to the effort to secure the co-operation of the Union in the appointment of a Joint Commission, your Committee sent out a circular letter to the members of the Conference offering suggestions as to procedure in organizing religious activities at institutions of learning and indicating the co-operation thus far possible with the Union. The return-postal answers to the circular letter indicate that, during the past year, no appreciable change has occurred in the status of religious work in universities so far as it is affected by the activities of members of the Conference.

Respectfully submitted,

LOUIS J. KOPALD, *Chairman*,
LOUIS BERNSTEIN,
CHARLES S. LEVI,
FELIX A. LEVY,
LOUIS L. MANN.

The report, as amended, was adopted.

The amendment to Article VI, section 1, of the Constitution (see Vol. 30, page 160) was taken up for consideration. After a lengthy discussion, final action was postponed until next day. (See page 61.)

A paper on the History of Preaching with Special Reference to Jellinek, was read by Rabbi Harry H. Mayer. (Appendix E). 158.

The discussion was participated in by Rabbis Felix A. Levy, Rosenau, Goldenson, Max Heller, Philipson, Gross, Wise (J. B.) (Page 179.)

The Conference then adjourned.

The following reports were received and adopted by the Executive Board and ordered printed in the yearbook.

REPORT OF THE EDITOR OF THE YEARBOOK

To the Central Conference of American Rabbis,

GENTLEMEN: Your editor of the yearbook desires to report that volume thirty of the yearbooks was prepared during the summer following the Conference and immediately submitted to the President and by him approved. It was our hope that the book would be in the hands of the members by the end of September. Never have there been such delays before the book appeared. On account of war conditions no publisher would offer a bid and the Executive Board was therefore circularized asking permission to publish the book on the cost plus plan. Our experience was anything but a happy one and we feel that this process should not be repeated. The editor prepared an outline of the yearbook and furnished it to the press and it appeared in many papers throughout this country and Europe. As a result an unusually large number of requests for reprints was received.

The editor was authorized to have prepared an index of volumes XXV-XXX and to publish same. The work is all finished but was not published on account of the high cost of work and the depleted condition of the Conference treasury.

The editor wishes to thank the Executive Board for the confidence shown in unanimously electing him to edit the next volume of the yearbook and to extend to the President of the Conference his heartiest thanks for cordial co-operation and prompt attention to all matters referred to him.

Respectfully submitted,

ISAAC E. MARCUSON,
Yearbook Editor.

REPORT OF CURATORS OF ARCHIVES

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee is pleased to report that through the kindness of the Hebrew Union College a special room has been set aside for the stock and archives of the Conference. Your Committee in accordance with the authorization of the Conference had shelving built which will take care of additional stock for a number of years to come.

Your Committee is pleased to report that at the request of the Chairman of the Committee, Mrs. Moses J. Gries kindly donated volume 10 of which there was not a single copy in the archives. Her kindness thus made possible the completion of one set of all the yearbooks published.

Your Committee is having bound in two volumes all the earlier unbound volumes. Special thanks are also due to our colleague, Rabbi Isidore Lewinthal and to Mrs. Eli Mayer for having contributed a number of the earlier volumes to the archives.

Your Committee recommends that special effort be made to obtain at least one copy each of volumes 2, 10 and 12 to the end that two complete sets of the yearbooks may be in the archives.

Your Committee further recommends that a honorarium of ten dollars (\$10.00) be given to Edward Glasbrenner, the janitor of the library, for the care and arrangement of the stock and for the necessary mailing of yearbooks.

Respectfully submitted,

HENRY ENGLANDER, *Chairman*,
JACOB Z. LAUTERBACH,
JULIAN MORGENSTERN.

REPORT OF COMMITTEE ON REVISION OF THE UNION PRAYERBOOK

To the Central Conference of American Rabbis,

GENTLEMEN: Owing to the fact that the Conference is meeting so early this year the Committee on Revision of the Union Prayerbook is unable to make a report. The new material which the Committee has determined to include is now in course of being prepared. The Committee therefore reports progress.

Respectfully submitted,

DAVID PHILIPSON,
Chairman.

REPORT OF THE COMMITTEE ON ARBITRATION

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Arbitration is very happy to report that no call has been made upon it during the past year.

EDWARD N. CALISCH,
Chairman.

REPORT OF COMMITTEE ON PUBLICATIONS

To the Central Conference of America Rabbis,

GENTLEMEN: Your Committee on Publications submits its report of the publication business done by the Conference during the past year,

and recommends reprints of all publications, the present editions being about exhausted.

Your Chairman desires to thank Rabbi Levy for cordial co-operation whenever called upon. The Committee desires to extend to Mr. Charles E. Bloch, of the Bloch Publishing Company, the heartiest thanks of the Conference for the excellent spirit shown at all times in protecting the interest of the Conference while acting as our agent. We recommend that a new contract be made with the Bloch Publishing Company incorporating such changes as were made in prices and commissions in the past year.

Respectfully submitted,

ISAAC E. MARCUSON, *Chairman*,
MAX C. CURRICK,
BARNETT A. ELSAS,
EPHRAIM FRISCH,
CLIFTON H. LEVY,
JULIAN MORGENSTERN.

REPORT OF THE COMMITTEE ON SUMMER SCHOOL

To the Central Conference of America Rabbis,

GENTLEMEN: After a thorough consideration of the subject of a Summer School, your Committee has come to the conclusion that the original idea of a summer school should be enlarged into that of a graduate school. This suggestion is made with a view to meeting the need for organized and methodic study on the academic basis of post-graduate work.

The benefits contemplated under this plan, will concern not only the rabbis, who will be given access to academic interests, but also the college which will open its resources in enlarged ways. This revival of rabbinical learning, or its expansion and intensification, will contribute to the stimulation of interest on the part of the laity also. For one of the ways by which the congregation may rise in Jewish spirit, is by the reinforced scholarship of the rabbis. Your Committee is pleased to report that the question of a graduate school is now pending in the Hebrew Union College.

Respectfully submitted,

LOUIS GROSSMAN, *Chairman*,
HENRY ENGLANDER,
ABRAM SIMON.

REPORT OF AUDITOR

To the Central Conference of America Rabbis,

GENTLEMEN: I beg to report that I have carefully audited the books of the Conference, and find those of the Corresponding Secretary and

Publications Committee in order. The books of the Treasurer balance in every way so far as the figures are concerned. A difficulty was caused, however, by the change of treasurers and the transfer of the office from the former to the present Treasurer. The books seem to show that the former Treasurer turned over to the present incumbent \$6,933.33, whereas, apparently, he should have turned over only \$6,334.04. I recommend that the Executive Board investigate and properly adjust this matter.

It should likewise be noticed that, unlike the practice of previous years, the interest was divided this year equally between the General and Relief Funds. Unless there be good reason for this change, the old system should be adhered to.

Respectfully submitted,

JULIAN MORGENSTERN.

REPORT OF COMMITTEE ON RESPONSA

BURIAL ON A HOLY DAY

To the Central Conference of American Rabbis,

GENTLEMEN: The seventh day of Passover this year (1921) having fallen on a Friday and the first day of Shabuot on a Sunday an inconvenience was caused in funerals which had to be postponed two days. The question, whether a funeral may be held on a holy day, was answered exhaustively on a similar occasion by the present writer in the American Israelite, April 28, 1910, and October 10, 1912. The arguments shall be briefly repeated and a few new references added.

The question is definitely answered by reference to *Talmud, Bezaḥ, 6a*, codified in *Shulḥan Aruk, Oraḥ Ḥayyim, 256, 1-3*, which clearly says: "If a body has to be buried on the first holy day, non-Jews shall perform the labor, even if the death occurred on the same day, and it would be possible without danger of decomposition to keep the body until the next day. This, however, refers only to the work of making shrouds, while the dressing of the body, heating of water for washing it, carrying out the body and placing it in the grave may be done by Jews. If one died on the first holy day, it is prohibited to keep the body over night* until the second holy day in order that Jews may perform the services at the funeral."

*The rabbis declare it as a duty, based on Deut. xxi, 23, to bury the dead on the day of the death (*Sanh. 46a, Yoreh De'ah, 357, 1*). For the account of the controversy between Jacob Emden and Moses Mendelssohn on the question how far the Jews must yield to the state law which required postponement of the funeral, (see Graetz: *Gesch. XI, 32; Sulamith, IV, 2, p. 155-159.*) Moses Sofer (*Responso to Yoreh De'ah, No. 338*) still insists on this practice.

This should settle the question. Only a few references to actual practice shall be added because of their special significance. Eleazar Fleckeles, acting chief rabbi of Prague (*Jew. Enc.*, V, 408), known as an opponent of the synagog reforms introduced in the Hamburg Temple and otherwise as a rigorist in ritual law, was buried on the seventh day of Passover, 1826. (*Jahrb. Jued. Lit. Gesellsch.*, X, 29, 1913). Mendel Kargau of Fuerth, one of the last representatives of orthodoxy in this historic community was buried on the first day of Rosh Hashanah, 1842 (*ibid.*, VIII, 118, 1911). One must not forget that in these orthodox centers funerals were conducted by the *Hebra Kaddisha* which included the most orthodox elements; so much so that they often came in conflict with the sanitary authorities who, as in the case of early burial or of burying the dead on the bare ground, vetoed practices hallowed by tradition (see *Jew. Enc.*, VI, 300). If Fuerth and Prague allowed funerals of rabbis celebrated by their orthodoxy to be held on holy days, public sentiment did not take any umbrage at it. Indeed we find Shabbetai Kohen, the noted rigorist among the glossarists of the *Shuḥan Aruk*, (17th cent.) speak of a funeral on holy days as a common practice to which he has only the one objection that Jews, while not performing the labor of digging the grave, allow themselves the right to fill it in. (*Yoreh De'ah*, 399, 7). Just to prove the general practice the following cases may be quoted at random: The Scotch Missionaries, Mc. Cheyne and Bonar, visiting Tarnopol, Oct. 1, 1839, which was the festival of Shemini Azeret, witnessed a funeral in that city which persecuted S. L. Rapoport as radical reformer (*Mission of Inquiry*, p. 447, Phil'a, 1843). Simon Tarlau, son-in-law of Elijah Guttmacher of Graetz, the last "*wunderrabbi*" in Germany, died Sep. 29, 1886, and was buried on the next day, which was the first day of Rosh Hashanah (*Der Israelit*, 1886, p. 1413). Two cases of the same kind are reported among the orthodox of S. R. Hirsch's "*Mensch-Jisroel*" school (*ibid.*, 1893, p. 643, and 1920, No. 22, p. 3) and one from the darkest Hasidic corner of what used to be northern Hungary, where R. Hirsch Spira of Munkacs, died on the first day of Sukkot and was buried the same day (*Der Isr.*, 1913, No. 45, p. 9). For completeness, R. Menahem Azariah Meir Castelnuevo of Leghorn may be quoted, (1772-1847), probably the last legal authority of Italy and uncompromisingly orthodox, who reports a funeral on the first day of Rosh Hashanah מסגרת השלחן p. 207a, Leghorn, 1840.

The only question to be considered would be the influence on the public which, not knowing the clear law and the well established practice, would consider a funeral on a holy day a violation of sacred sentiment, and the case would therefore fall under the prohibition of *יש מי שכתב שאסור להכבד* giving offence to religious people. (*Yoreh De'ah*, 242, 10).

To this we have to answer that a rigorist like Shabbetai Kohen declares that this does not comprise a case in which reasons for the decision are

given (*ibid.*, 17) and that we cannot be held responsible for the ignorance of the public or even of an occasional rabbi. Finally even rigorous authorities declare that we have no right to increase the burden of the law, as is strongly expressed in the talmudic phrase: *לֹא דִיּוּךְ מִה שֶׁאִסְרָה לָךְ הַתּוֹרָה* (*Yer Nedarim*, IX, 1), and the greatest casuist of modern times, Hayyim Hezekiah Medini, (born in Jerusalem, 1834, died in Hebron, 1904), also a rigorist, who would not allow a kindergarten to be opened in Hebron, states: the rabbis have no right to prohibit something which is clearly permitted in the law *דבר שהיתרו מפורש בתורה אין ביד חכמים לאסור שדה חמר מערכת יוד, כלל י"ז* p. 49a, Warsaw, 1896)

GOTTHARD DEUTSCH.

REPORT OF COMMITTEE ON CO-OPERATION WITH NATIONAL ORGANIZATIONS

To the Central Conference of America Rabbis,

GENTLEMEN: Your Committee on Co-operation with National Organizations begs to report that conditions in American Israel have been such during the past year as to make it necessary for the Conference on a number of occasions to act in close conjunction with practically all of our national Jewish organizations. It is our pleasure to report that by them all there has been manifested a fine spirit of appreciation of the leadership of the Conference in those phases of our Jewish life which are distinctly religious, and a readiness on their part to co-operate with us whenever co-operation was possible or necessary.

Through meetings and correspondence we have worked this year with the following organizations:

The Union of American Hebrew Congregations,
The Department of Synagog and School Extension of that organization,
The Independent Order of B'nai B'rith and its Anti-Defamation League,
The American Jewish Committee,
The Joint Distribution Committee,
The Jewish Welfare Board.

The work of the Union and of the Conference is more or less cognate and it would be over-lapping did there not exist between that organization and ours, a fine *esprit de corps*, because of which the several joint commissions made up of representatives of the two bodies, work out their problems together. The Conference representatives on these commissions will present their reports through which will be indicated the great importance and far-reaching influence of a continued co-operation between these bodies.

We worked in very close relationship this year with the Independent Order of B'nai B'rith, the Anti-Defamation League and the American Jewish Committee in connection with the anti-Semitic problem that has

assumed such great proportions in recent times. As noted in the President's Message, it was largely due to the suggestion of the Executive Board of this Conference that the American Jewish Committee called a meeting of representatives of all national organizations in December last, and out of which meeting went forth that remarkable pronouncement to the American people which went very far to set the Jews right in the eyes of their fellow-citizens.

It was necessary for us to meet on a number of occasions with representatives of the Joint Distribution Committee in connection with the relief problems arising out of the pitiful plight of rabbis and scholars in the Old World. It may be stated that it was not without difficulty that we were able to persuade the representatives of the J. D. C. that these rabbis and scholars should be regarded as a special group in the present crisis and that they should be given special consideration at the hands of the relief agencies. We are pleased to report that as a result of our negotiations and largely through the fine spirit of Dr. Cyrus Adler, Chairman of the Committee on Religious and Cultural Activities, a considerable sum of money has already been forwarded for the relief of rabbis and scholars abroad, and we are promised that their problem will continue to be a matter of special concern to the representatives of the J. D. C. and especially to the American Relief Committee.

Recently we have had some correspondence with the Chairman of the Jewish Welfare Board in connection with the matter of a Reserve Chaplains Corps and other matters related to the religious needs of soldiers and sailors. As suggested by the President in his message, we believe that since we are a constituent member of the Jewish Welfare Board, such matters should be finally handled through that organization. It seems particularly timely to emphasize the fact that there lies before the Committee on Co-operation with National Organizations, some very important work.

Never in our history has it been more needful that our various national bodies should work harmoniously together than now. Our enemies are accusing us of representing a closely unified body, whereas the truth is, as we know to our sorrow, that we are a dis-united people and that too frequently our national organizations stand opposed to each other even in matters where unity of action is essential to the nearest interests of the Jew and Judaism.

Under such circumstances it behooves us as a body of rabbis to stand above all else for unity of action in all matters affecting the whole of Jewry. Where conditions arise among our various organizations, we as rabbis should, so far as possible, be the spokesmen for co-operation. We must align ourselves with no group or faction. We must be ready to sink our personal interests and to give up any desire for particular credit for our achievements, and by our example we must show to our other organi-

zations the need of following this course. In doing this we shall not only be serving well the high cause to which we are dedicated, but we shall at the same time be helping the other co-operating agencies to make the highest use of their own opportunities for service.

All of which is respectfully submitted.

LEO M. FRANKLIN, <i>Chairman</i> ,	DAVID PHILIPSON,
LOUIS GROSSMAN,	WILLIAM ROSENAU,
KAUFMAN KOHLER,	SAMUEL SCHULMAN,
JOSEPH KRAUSKOPF,	JOSEPH STOLZ.
DAVID LEFKOWITZ,	

REPORT OF THE COMMITTEE ON CHURCH AND STATE

To the Central Conference of America Rabbis,

GENTLEMEN: The Committee on Church and State can only report that the material handed in last year, should be utilized as suggested in last year's report, for the printing of a new edition of *Why the Bible Should Not be Read in Public Schools*.

Respectfully submitted,

DAVID LEFKOWITZ,
Chairman.

REPORT OF COMMITTEE ON INVESTMENTS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Investments begs to report that on August 18, 1920, we purchased three thousand dollars worth of Cleveland Heights district school bonds, paying 6% interest, expiring in 1956, thus saving the Conference either the anxiety or necessity of re-investing this sum. A premium of \$132.55 was paid on these three bonds, which makes the annual average revenue about 5.75% for the life of the bond. These bonds could now be sold in the open market at a profit. Cleveland Heights is a very wealthy suburb of Cleveland, and this is a security of the highest character. We also have six hundred dollars with the Mutual Building and Investment Company of Cleveland, yielding over 7% withdrawable at any time. We recommend that \$100 a month be deposited with this company, when the treasury is in condition to provide such a saving. It is a banking and building institution of Cleveland of the safest and most approved character.

Respectfully submitted,

LOUIS WOLSEY, *Chairman*,
MARCUS SALZMAN,
ABRAM SIMON.

WEDNESDAY EVENING

A public session of the Conference was held at the Eighth Street Temple. The convention was called to order by the President, Rabbi Leo M. Franklin, at 8 P. M. The opening prayer was delivered by Rabbi Joseph S. Kornfeld. An address of welcome on behalf of the Washington community was delivered by Mr. Lee Baumgarten and was responded to by the Vice-President of the Conference, Rabbi Edward N. Calisch.

ADDRESS OF WELCOME BY MR. LEE BAUMGARTEN

Permit me, on behalf of the Washington Hebrew Congregation, to extend to you all a hearty, cordial, sincere welcome. Since first it became known that you were to hold your sessions among us, the members of the congregation have vied with each other in their profuse but healthy co-operation in an effort to make your trip here not only pleasant but also beneficial. This perhaps is the most important epoch in the history of your organization. It is perhaps the most important period for our people domiciled in the United States—coming, as it does, close upon the heels of a great war among the nations in Europe, and now the antagonism against our brethern and a new prejudice. We know what our own great President did at a sacrifice of public sympathy and public support, acting upon the principle that it is not only meet but imperative that the leading lights and great minds of all creeds should assemble together to formulate a policy the carrying out of which will be best calculated to eliminate national prejudices. In the practice of our religious ideals, though we may therein differ from other sects and creeds, the essential thing is that we are Americans, first, last and all the time. It was with a knowledge of and gratitude for the functions performed and the services rendered by the Central Conference of American Rabbis for Judaism in America—in the United States—that we extended to you the invitation that you have honored us in

accepting. The Central Conference of American Rabbis stands today as the guiding star of Judaism in this country. We look forward with confidence to the results of your labors here, and your convictions will be our conclusions; your decisions will be our mandates. Knowing in advance that your decisions will be fraught with the deepest significance, we are gratified beyond measure in having you with us. It is the desire of this congregation that while in our midst you take advantage of the opportunities that will be afforded to become personally acquainted with our members, for they desire this opportunity to make you feel thoroughly at home so that, when this Conference adjourns, and you have once again returned to your own homes, you will carry with you recollections of many happy hours and incidents spent with us, and that the recollection as the years roll on will form one of the brightest chapters of the books of your lives, as I know it will in ours. We trust that the Conference of 1921 may become an incident of historic importance to all peoples throughout the length and breadth of this broad land, and we pray God that He may guide you in your deliberations and inspire you with His wisdom to the end that your labors here may not only be of lasting importance to us, but inure to the benefit of all creeds of mankind and prove conclusively that while we are Jews in religion we are Americans in nationality, and one hundred per cent loyal to the Stars and Stripes.

RESPONSE BY RABBI EDWARD N. CALISCH

I wish to thank Mr. Baumgarten for the gracious words of hospitality which he has spoken to us; but really this assurance of the hospitality of the Jewish community of Washington was not necessary on this occasion, for the generous-hearted and, I might say, most adequate preparations that you have made and of which you have already given us a taste have testified to the warmth of welcome that you have already accorded us, and to that hospitality, that good old generous Jewish hospitality, that has been traditional from the days when Abraham sat in the door of his tent in the heat of the day to welcome the passing stranger to

entertain him and to refresh his body. Your material preparations which you have made do refresh our bodies, but your words appeal to our hearts and to our minds and it speaks in that spirit of hospitality and that spirit of loyalty and patriotism which we realize makes up the beauty and strength of that which is accorded to us, for it is not only in keeping with the traditions of Abraham; it is also redolent with the fragrance of the spirit of our modern environment, with its resources, its liberty, its comforts, its conveniences and above all, I might say, most expressive of that position which, under the grace of God, we occupy in our beloved land. It is indeed becoming and appropriate, too, that as a conference of rabbis we meet here in this capital city of our country and hear spoken to us these words of loyalty and patriotism toward our beloved land of freedom, for it is with us, aye, with all our people—as near and dear to our hearts as our love for our faith. In this beautiful city with its spacious parks and beautiful public buildings, with its splendor of noble edifices, we look upon these various things as speaking not merely of the material richness and power of the country, but connected likewise with the largeness—the expression of its magnificent institutions, and its ideals, and we are very happy to find ourselves in full and deep accord with all these things. And for that generous hearted treatment which you members of this community have given us we thank you for we fully and thoroughly realize the splendid American Jewishness that has been so splendidly upheld by your congregation through its leaders, and as voiced by its spokesman. We take the liberty, reverently, of mentioning that leader, that true Jewish American, that mixture of Jewishness and Americanism, the Hon. Simon Wolf; that scholar under whose guidance you, as a Hebrew congregation sat for many years, the lamented and beloved Dr. Stern, and last of all our distinguished and scholarly colleague, Dr. Abram Simon. Under such leadership you have become thoroughly imbued with the spirit of those things which are truly Jewish-American, and we rejoice with you. In the name of the Central Conference of American Rabbis, I thank you for your generous and warm-hearted welcome.

The annual message (Appendix A) was read by Rabbi Leo M. Franklin, President of the Conference, and, upon motion, was referred to the Committee on President's Message.

Memorial Resolutions in memory of Jacob H. Schiff were read by Rabbi Samuel Schulman; in memory of Eli Mayer, prepared by Rabbi Samuel Koch, were read by Rabbi Julian Morgenstern; in memory of Bernard Cantor, were read by Rabbi Simon Cohen; in memory of Felix Jesselson, prepared by Rabbi Charles J. Freund, were read by Rabbi Felix A. Levy; in memory of Samuel Wolfenstein, were read by Rabbi Abram Simon; in memory of Moritz Spitz, prepared by Rabbi Leon Harrison were read by Rabbi Isaac E. Marcuson, and in memory of Abram S. Isaacs, were read by Rabbi Nathan Stern (Appendix D). Kaddish was recited by all the members in memory of their departed colleagues. The benediction was given by Rabbi Louis Bernstein.

The Conference then adjourned.

THURSDAY MORNING, APRIL 14

The meeting was called to order by the President, Rabbi Leo M. Franklin, at 10 o'clock. The opening prayer was delivered by Rabbi Samuel M. Gup. The secretary read the sketch of the minutes of the proceedings of the previous day. The amendment to the Constitution increasing the number of members on the Executive Board and changing the term of office from one year to three, was taken up for consideration. An amendment changing the original number from eighteen to twelve was carried by a vote of fifty-eight to one, making article VI, section 1, read as follows:

ARTICLE VI, SECTION 1

The officers of this Conference shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, and Treasurer, who shall be elected for a period of one year, and shall hold office until their successors are elected. These officers together with twelve additional members, shall constitute the Executive Board. These twelve members of the Executive

Board shall hold office for three years, or until their successors are elected. At the convention at which this amendment is adopted, four (4) members shall be elected for three years; four (4) for two years, and four (4) for one year.

It was moved and adopted that the Committee on Nominations be instructed that, in bringing in their nominations, they should specify which members shall serve for three, two, and one year.

The report of the Commission on Marriage and Divorce as amended, was read by the Chairman, Rabbi Simon.

REPORT OF COMMISSION ON MARRIAGE AND DIVORCE

To the Central Conference of American Rabbis,

GENTLEMEN: The program of the Commission on Marriage and Divorce contemplates a comprehensive survey of the entire history and development of the Jewish laws of marriage and divorce. Second, a condensed form of this study to be issued in manuscript to the members for revision: upon acceptance of the same by the Conference, to serve as a manual and guide to the modern rabbi; third, to submit to the Conference some recommendations based on the results of this study, with a view of harmonizing certain Jewish laws on marriage and divorce with the highest ethical standard revealed in many of the American States.

In the furtherance of this program your Commission has the following reports ready:

1. Character, Form and Object of Marriage, by Rabbi K. Kohler.
2. Marriage Laws of the Karaites, by Rabbi Solomon Freehof.
3. Rabbinical Law of Divorce, by Rabbi Israel Bettan.
4. Personal and Temporary Impediments, by Rabbi Samuel S. Cohon.
5. Mixed Marriage in Relation to the Jewish Religion, by Rabbi Samuel Schulman.
6. Civil Marriage and Divorce in Relation to the Jewish Religion, by Rabbi Abram Simon.
7. Reports of the Resolutions of the Conference of the Nineteenth Century and of the Central Conference of American Rabbis, by Rabbi Abram Simon.

While awaiting the completion of our study, your Commission deems it premature to present any recommendations at this time, and merely reports progress.

Respectfully submitted,

ABRAM SIMON, *Chairman*.
ISRAEL BETTAN,
JACOB Z. LAUTERBACH,
SAMUEL SCHULMAN,
JOSEPH STOLZ.

Rabbi Simon: In addition to the report, I bring you this group of papers, which has been prepared by the members of the Commission. One thing is dependent upon the acceptance of this report. We are going on with the program as we originally mapped it out four years ago. At that time, we asked for five years to complete our survey. We have one more year to finish our work. However, I feel that it is no use continuing this work, and making this comprehensive study, unless the Conference approves of our program, and after the work has been done, will pay to print it as a manual. This you should decide so as to advise our Commission whether or not to continue the study.

Rabbi Max Heller: Are we to understand that the accepting of this report, will bind us to the printing of these papers as a manual when they are finished? Shall these papers without further examination become the manual of this Conference?

Rabbi Simon: That was our intention.

Rabbi Franklin: You spoke of the printing of these papers as a sort of addenda to this report. Do you understand that the adopting of the report in which you merely report progress, would mean the acceptance of these papers in regard to printing?

Rabbi Simon: That was my intention.

Rabbi Schulman: What we are asked to do is to give authority to the Committee to have papers written on these subjects, which shall be compiled as a manual. I feel that we will be making a mistake to issue such a manual that has behind it the authority of the Conference without giving the members an opportunity to pass on the material which is to be included in the manual. If in issuing a prayer book we give the members a chance to criticise and amend so I feel that in issuing a manual of this sort, we ought to have the co-operation on the part of all the members of the Conference, and the same help from the members to make that manual as perfect in its authority as it can

be. I feel it would be a mistake to have appointed writers hand in their papers to a committee, have them approved by that committee, and then print them as a manual without being submitted to the members of the Conference.

Rabbi Philipson: Might I ask what the Committee means by a manual? Does it mean the printing of these papers and the names of these authors, and in connection therewith such resolutions as may be adopted by the Conference?

Rabbi Simon: If you will read the report of the first convention of the Conference you will find that a similar discussion arose and as a result of that discussion, the Conference empowered Dr. Mielziner to prepare a manual on Marriage and Divorce. Dr. Mielziner's book was the result of such a study. It was an individual book. The committee had this book in mind with the additional thought that it should be brought up to date so as to meet certain modern conditions. Our plan is this: after all these assignments have been made, and all the papers presented, the reports will then be referred to an editorial committee, which will condense all these papers into a manual. Such manual will then be presented in such a form that manuscript copies can be sent to every member of the Conference for revision and suggestion, and after these criticisms have been considered by the committee, the book can be presented to the Conference for adoption.

A motion that the report be received and adopted was carried.

It was moved and adopted that the privilege of the floor be extended to Colonel John G. Axton, Chief of Chaplains, U. S. A., to address the Conference briefly, at some time that may be convenient, on the co-operation of the rabbis to form a Reserve Chaplain Corps.

Rabbi Philipson: Mr. Simon Wolf informed me yesterday that he had secured a place in the National Gallery for a portrait of Isaac M. Wise, if that portrait should be presented, and he sug-

gests that the Conference recommend to the Union of American Hebrew Congregations that an appropriation be made for securing a fine portrait of Isaac M. Wise to be placed in the National Gallery.

It was moved and adopted that the Executive Board be authorized to communicate with the Union of American Hebrew Congregations and ask that they make provision for the furnishing of a good portrait of Isaac M. Wise, to be placed in the National Gallery at Washington.

The amendment to Article III, section 2 of the Constitution, relating to corresponding members of the Conference, which was introduced the preceding year and laid over until this session for action, was taken up for consideration. The amendment as presented read, Jewish scholars and communal workers of prominence living outside of the United States, may be elected as corresponding members of the Conference upon recommendation of the Executive Board. After a short discussion, action was postponed until Friday morning (page 66).

A paper on The Attitude of the Jew Towards the Non-Jew was read by Rabbi Jacob Z. Lauterbach (Appendix E). It was moved and adopted, that the Executive Board be instructed to have reprints made of Rabbi Lauterbach's paper for general distribution, particularly to the clergy of America.

The Conference then adjourned.

THURSDAY AFTERNOON

A reception was tendered to the members of the Conference by President and Mrs. Harding which was attended by the Conference in a body. A photograph of the Conference with President and Mrs. Harding was then taken.

FRIDAY MORNING, APRIL 15

The Conference was called to order at 10:00 o'clock, the President, Rabbi Leo M. Franklin, in the Chair. The opening prayer

was delivered by Rabbi Emil W. Leipziger. A sketch of the minutes of the preceding day was read and confirmed.

On account of the absence of many of the members attending the meeting of the Committee on President's Message, the special order of the morning, the report of the Committee on Religious Education was postponed, and action on the amendment to the Constitution was taken up for consideration. (Page 65.)

The following substitute was offered: Jewish scholars whose activity is in fields allied to rabbinic education, and communal workers of prominence who live outside the United States or Canada, who have been rabbis, may be elected as corresponding members upon recommendation of the Executive Board. The amendment was adopted by a vote of 21 to 2.

The Vice-President takes the Chair.

The report of the Committee on Religious Education (Yearbook, Vol. 30, p. 125) which was the special order of business for the morning, was taken up for consideration.

Upon the reading of the recommendations contained in the report, it was moved that the Committee on Religious Education be instructed to carry on the work of the standardization of Jewish religious education.

Rabbi Jonah B. Wise: All of us must realize that this work of religious education is the most important work that can be brought before this Conference. I would not for a moment be understood as criticizing the work of the Committee. The question that I would raise is the wisdom of the conclusions to which the committee has arrived. I do not believe that the work of religious education will be furthered by a federation of the organizations here mentioned. I care not what has been the activities of certain well-intentioned persons who may have most righteous ideas; I do not think this will bring us any results. We do not need these various organizations to further the work which we should do in religious instruction. We have no organization which is whole-heartedly and singly doing the work of spreading the theory and principles of religious education. The Central Conference of American Rabbis is in the field; we men

are practically all teachers of religion, and in most cases, superintendents of religious schools. We are in a position to recognize the possibility of new development for moulding character and intellect. I believe the mistake of the paper has been to confuse generalities with particulars. The generalizations of the paper are excellent. When the writer tried to particularize, there is confusion. Moving pictures, pageants and stereopticon views are not the solution of the religious school question. The trouble with us in America today is that when we want to get results, something for our school, we have no place to turn, no organized body to which we can appeal for information, advice, and help. By continuing the work of this Committee, as a Committee specifically charged with the work of carrying out the practical work of religious school organization, we could develop such a center. Without an organization we have no way of disseminating what literature we do produce nor of securing the book lists and references which others may have worked out. Such work this Committee could undertake, and I believe it would fill a much-needed want among our religious schools.

Rabbi Kornfeld: I do not believe that the criticism of the previous speaker has been very felicitous. I do not see where there is any confusion in dwelling, first, upon the general phases of the subject, and then narrowing down to particulars. We must get down to practical definitions and ideals. The recommendations are not in contradiction to anything that has been said in the paper. We recognize the existence of certain agencies that have been doing work along the line of religious education, and it is only fair that we should take proper cognizance of the fact, and give credit where it belongs, and invite into the plan, for co-operation, such organizations that are interested in this work. A federation might be able to accomplish the very things which the previous speaker says we lack. If we are to send out weekly or monthly bulletins, we will need money. If we organize a federation of schools, every school being interested and willing to contribute, it can be carried out effectually. If this committee be authorized to proceed with the formation of a federation of

preparing a real program of religious education, which will not be obligatory on any member of the Conference. We can but be a guide to our members, and we feel that the Committee report has prepared the way for it. All that we said was that the general conclusions drawn from the report were unworthy of such a fine report. Therefore, I feel that the recommendation referring to other organizations, be set aside, and that the Conference itself be the organization that shall carry out this work either through this Committee, or through some other committee which it may appoint.

Rabbi Stern: Judging by what the Chairman of the Committee said, he was authorized last year, to present a survey in addition to his report. As I listened to the report, I wondered why this survey had not been added, as it was vital to the report. If the survey has been prepared, shall we understand that it is to be printed without being presented.

Rabbi Rudolph Grossman: As Chairman of this Committee, I do not consider myself competent to arrange standards of religious education. That is the work of an expert. The Committee plans methods for co-ordination of religious school work, and for improving the general situation which is now chaotic.

It was unaniomusly decided to continue the discussion of the Religious Education report on Saturday evening.

FRIDAY EVENING, APRIL 15

Divine Services for the Sabbath were held at the Eighth Street Temple. The Evening Service for the Sabbath from the Union Prayerbook was read by Rabbi Frederick Cohn. The Conference lecture was delivered by Rabbi Louis Witt (Appendix B). The Adoration and the Kaddish were read by Rabbi Isaac S. Moses. The benediction was pronounced by Rabbi Meyer Lovitch.

ditional thoughts. We have no definite Jewish philosophy which we are attempting to teach in our religious school. Before we go ahead, we should definitely answer for ourselves the question, What is the aim of our modern religious instruction? What do we want to accomplish in our religious school system. How can we supplement a system of education prevalent throughout the country by our own Jewish education? I personally believe there is no such thing as separate religious instruction. The public schools are the absolutely vital integral part in the development of religious education among the American people, Jewish and non-Jewish; but we have something definite to contribute, namely, our Jewish religious education for our Jewish child, and this we try to furnish in our Jewish religious schools. What is that particular ingredient that we are trying to mould in our Jewish hearts? It is questions such as these that our Committee should try to answer so that we may rightly understand the situation which we have to face.

Rabbi Grossman: The principal recommendation of the committee is not rightly understood by the Conference. The principal recommendation is that the Conference proceed through the appointment of a proper committee, to the formation of a federation of religious schools of congregations of the reform wing of Judaism, and that a committee be appointed to devise a practical plan. When the Committee suggested the names of the other organizations, all that it meant was that these organizations be asked to co-operate with us, so that the religious schools controlled by these various organizations shall come under the head of the general federation.

Rabbi Jonah B. Wise: I merely wish to say in conclusion that this report of the Committee on Religious Education, has been given far more consideration than the Chairman realizes. We on the coast had a conference, and agreed that the report was of tremendous value, and a real contribution to our problem, as we saw it, in our particular cities. We felt that the Central Conference of American Rabbis, can and should take up the work of

the pronouncements of the Bible on the subject of Democracy, for instance, while they are not given credit for the influence they produced, have had a vital influence in changing the opinion of the world. You cannot always see the force of the pulpit working, but it is there just the same, doing its work for the betterment of the human race. It is true as the speaker of the evening well said, that there is a tremendous need of religion in business, and no one appreciates this more than the rabbis, and we have tried to bring it home to our congregations, but let me suggest to the reader of this paper, that a minority of the people in the United States, are church-goers. It has been said of the city of New York that not 20 per cent of the Jewish population belong to a synagogue, or are under any religious control whatsoever, and that is largely true of the Christian population as well. I believe the Church people are fighting for the very thing for which Mr. Weil stands. We are trying to awaken within our congregations the group consciousness, the social consciousness spoken of this evening. And Judaism in particular has always stood for the very principles enunciated by the speaker of tonight.

Rabbi Calisch: It seems to me that Mr. Weil, after touching upon the solution of his problem, failed to dwell upon it. In former times, and almost up to our own day, the sovereign was an individual whose will was paramount in the government of the state. The divine right of kings was the accepted theory and with it, and derived from it, was the idea that the king can do no wrong. As a result, the government was good or bad, according to the personal ambitions, the strength or weakness of the king. In the last century or century and a half, there has been a movement among peoples to change this to what we call democracy, that is, a government made up of the majority of the people. A form of government which directly and personally affects the lives, interests, and mode of living of the people, is comparatively new. The idea of democracy so far in the minds of the majority of people, seems rather to be that of liberty, or, one might almost say license, rather than law and order. It is a conception of rights rather than of right, of privilege rather than

of higher duties. While Mr. Wilson's statement of fourteen points may have been applauded by the world as a discovery of morality, precisely as Mr. Roosevelt "discovered" the Ten Commandments, the reason that both of these were received with such acclamation was that they voiced the better sentiment of the people at large in the United States and throughout the world.

I would, however, question the statement of a previous speaker, when he said that a comparatively small percentage of the people of the United States, are church-goers. That is true, but unfortunately, those of us who have had experience in those matters know that the church-goers, so-called, do not average up any better than the others. Often the worst and meanest man in the community is some psalm singer who poses as a religious enthusiast.

It was moved and adopted that a rising vote of thanks be extended to Mr. Weil for his inspiring address.

The report of the Committee on Relief Fund and the Commission on Synagog Pension Fund were read by Rabbi Stolz.

REPORT OF COMMITTEE ON RELIEF FUND AND COMMISSION ON SYNAGOG PENSION FUND

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Relief Fund and Synagog Pension Fund begs leave to report as follows for the period covering the past nine months:

Eight pensions amounting to \$235 per month were paid to two incapacitated members, five widows of members and one orphan of a member. The total amount expended was \$2,115.

During the course of the year the pension of one member was transferred to his widow.

The receipts of the Relief Fund were as follows:

One-half of Dues.....	\$ 590.00
Interest	1,187.86
Donations through Committee on Solicitation.....	1,170.00
Donation of Mr. Ben. Tannenholz.....	100.00

This leaves a surplus for the period of \$932.86, which has been added to the Relief Fund of the Conference which now amounts to \$40,119.79,

and which is securely invested in Liberty and Victory Bonds in the keeping of our Treasurer.

The Synagog Pension Fund, in the keeping of the Union of American Hebrew Congregations, amounts to date, to the sum of \$120,413.91. To it were added during this year a bequest of \$500 from Mr. Louis I. Aaron, of Pittsburg, a bequest of \$100 from Mr. Ben Tannenholz of Detroit, a gift of \$318.33 from the Community of Erie, Pa., and interest amounting to \$7,333.34.

The project of a Pension Fund for Rabbis was proposed and adopted at the Baltimore Council four years ago. Since then, statistics have been gathered for the use of an actuary who suggested a definite plan for adoption. This plan involves the collection of more than a million and a quarter of dollars before it can be put into operation, and practical considerations make it quite imperative that it be modified. At a meeting of the Executive Committee of the Union held January 10, 1921, the following resolution was unanimously adopted:

"Resolved, That this Board favors the immediate adoption of a practical plan for establishing a Pension Fund for Rabbis through the agency of an insurance company, and, as an earnest thereof, favors that there be appropriated annually a sum not in excess of \$20,000 to carry out said plan whenever said plan is adopted.

"Be it further Resolved, That a sub-committee on Synagog Pension Fund be appointed and that it be instructed to formulate such a plan for submission to the next biennial council of the Union."

Messrs. L. Vogelstein, D. P. Hays, A. L. Salzenstein and Alfred M. Cohen were appointed a sub-committee to formulate the plan, and your Committee suggests that a resolution from this Conference be forwarded at once to Mr. J. Walter Freiberg, President of the Union of American Hebrew Congregations, requesting him to urge the sub-committee to have their plan ready for submission to the full Commission on Synagog Pension Fund before the May meeting of the Council, so that the Buffalo Council might be enabled to authorize the Executive Committee of the Union to carry out, without any further delay, the project of a pension fund, unanimously adopted four years ago. The longer the delay, the more expensive the plan will be. The more the matter is protracted, the more the congregations will lose interest in the project. The more we dilly-dally, the greater our injustice to the memory of Mr. Jacob H. Schiff, who felt keenly his disappointment over the delay in the execution of this project which was very dear to his heart.

This Committee which enjoyed the confidence of Mr. Schiff and which knows the religious piety with which he contributed \$100,000 to this Fund on the occasion of his seventieth birthday, deems it eminently fitting to conclude this annual report with a tribute of admiration for a true Jew

gone to sleep with his fathers and with an expression of sympathy to his bereaved family, blessed with the memory of a man who to many other noble qualities added the virtue of deep reverence for the teacher in Israel.

Respectfully submitted,

JOSEPH STOLZ, *Chairman*,
LOUIS BERNSTEIN,
SAMUEL H. GOLDENSON,
ABRAM HIRSCHBERG,
TOBIAS SCHANFARBER.

The report of the Committee on Religious Education was taken up for further consideration.

It was moved and adopted that a Federation consisting of the schools under the care of the members of the Conference be organized, and after this organization has been perfected, it shall be determined whether other organizations be invited into the Federation.

It was moved and adopted that in adopting the recommendation of the Committee for the formation of a Federation of religious schools, it is understood that the matter contained in the survey, which was not read before the Conference, shall not be adopted, but shall be referred to the Committee on Federation for its guidance.

Rabbi Calisch: May I ask as a matter of personal privilege that a record be made of the fact that in signing the report, I did not agree with the paragraph which protests against the use of the volunteer system of teachers. I use the volunteer system in my school, and I do not wish to seem to be protesting against something which I have adopted.

The Conference then adjourned.

SUNDAY MORNING, APRIL 17

The Conference convened at 9:30 A. M. The opening prayer was delivered by Rabbi Samuel S. Mayerberg.

A sketch of the minutes of the previous day was read and adopted.

It was moved and adopted that the Auditor's report be referred to the Executive Board.

It was moved and adopted that a letter be sent to Mr. Ben. Tannenholz thanking him for his contribution to the Conference.

It was moved and adopted that a letter of congratulation be sent to Luzatti on the occasion of his eightieth birthday.

The report of the Committee on Contemporaneous History was read by Rabbi Deutsch.

REPORT OF THE COMMITTEE ON CONTEMPORANEOUS HISTORY

To the Central Conference of American Rabbis,

GENTLEMEN: The rabbinate and Jewish scholarship in America suffered a severe and, owing to the attendant circumstances, a very painful loss in the death of PROFESSOR ISRAEL FRIEDLANDER and RABBI BERNARD I H. CANTOR, both of whom were assassinated by the lawless bands which, for the last three years, have infested the Ukraine where these two noble coreligionists visited for the purpose of bringing relief to our unfortunate brethren. This atrocious crime occurred while this Conference was in session at its last convention. It is needless to express the sentiments of grief at the loss of the two men, one of whom in the prime of life, having achieved just fame by his scholarly contributions to our literature and the other, a young man at the beginning of a promising career in the American ministry. Both leave sorrowing families behind to mourn their loss. Your Committee suggests that this Conference join in the expression of the sentiment voiced on various occasions at public meetings with the traditional prayer for martyrs **יזכרם אלהים לטובה** and that these sentiments be conveyed to the members of the families of the deceased.

American Judaism suffered a severe loss in the untimely death of HARRY CUTLER who passed away in London, August 27, 1920, in the prime of manhood. A self-made man in the best sense of the word, Harry II Cutler rose to a prominent position in industrial and public life, setting a noble example of genuine Americanism and proving by his life, what the immigrant Jew may contribute to the Land of Unlimited Opportunities. While as member of the Legislature and of the National Guard of the State of Rhode Island, noted in our history by the liberality which it displayed to Jewish settlers in the seventeenth century, he gained a highly respected position in public life, he was not less devoted to the cause of Judaism, and especially during his last years did Harry Cutler set an unsurpassed example of devotion by his participation in every

branch of the social service to Jewish soldiers, in promoting communal organization and in the relief of unfortunate brethren in lands of persecution abroad. Your Committee proposes that the convention honor the memory of the departed by a rising vote, inscribe its sentiments of loving respect for the departed in its minutes, and transmit a copy to the mother of the deceased.

The Jewish world was deprived of one of the greatest philanthropists in the long course of its history which, we are proud to say, can show a galaxy of such illustrious names. JACOB H. SCHIFF, whose death on **III** September 26, 1920, threw the Jews not only of this country, but in all countries where there are suffering people, into mourning. In him we honored a man to whom the country at large looked up as one of its leading personalities, whose hand and heart were always open for every good cause. Jewish institutions in general and Jewish scholarship in particular lost in Jacob H. Schiff a noble and sympathetic friend and patron like whom there are and have been but few in the course of our history. His memory was celebrated by synagogues and organizations with which this Conference is closely allied and therefore your Committee deems it best to follow the advice of the biblical sage that reverence is best expressed in brevity **על כן דברך מעטים** and proposes that we rise in his honor, embody our sentiments expressed in the biblical word **לזכר עולם ירידה צדיק** in our minutes and send a copy of the same to the family of the deceased.

Having less than two years ago had the privilege of expressing our admiration for PROF. MARCUS BRANN, the successor of Graetz in the chair of Jewish history at the seminary in Breslau, we regret that **IV** our hopes for the continuation of his useful activity in historical literature were not fulfilled. Marcus Brann passed away September 26, 1920, and it is our painful duty to record with genuine grief this loss to our cause. Your Committee proposes that the sentiments of appreciation of this scholar who has enriched the field of historical literature with so many valuable works and in painfully accurate elaborations of individual epochs, local and biographical histories, be recorded in our minutes and a copy of the same be sent to the Juedisch Theologisches Seminar in Breslau with the request that they be communicated to the family of the deceased.

The work in Jewish history has, during the short period which elapsed since our last meeting, suffered another loss in the untimely death of **V** SIMON EPPENSTEIN, professor of history at the rabbinical seminary of Berlin who died in his fifty-sixth year, November 19, 1920. Although connected with an institution devoted to the training of orthodox rabbis and therefore representing an attitude which at the beginning of Graetz's career as historian manifested its hostility to our conception of scientific research, Eppenstein edited one of the volumes of Graetz's History in a revised edition, thus showing what we may consider a happy

progress towards fraternal feeling among the various schools of Judaism. The deceased, in his comparatively short life, has made lasting contributions to our cause and it is but fitting that we honor his memory by recording our appreciation of his work in our minutes and transmit the expression of these sentiments to the institution with which he was connected.

Rare as the cases are which give us hope for the fulfillment of the prophetic ideal that Israel will be united by bonds of brotherhood with all mankind, your Committee feels that prominent instances in which the **VI** truth of the prophetic conception of man's destiny is brought home to us shall be gratefully recorded. Your Committee therefore deems it a duty to devote a word of appreciation to the famous astronomer, **PROF. WILHELM FOERSTER**, who died in Berlin, January 18, 1921, in his eighty-ninth year. He was one of the founders of the Society for Combating anti-Semitism established at a time when the flood of this movement was steadily rising; and even a few weeks before his death, he published a pamphlet pleading for Israel's cause as insolubly connected with the ideal of human brotherhood. Under present conditions, with the growth of anti-Semitism in Germany, where, as the venerable president of the new national organization, Professor Solomon Kalischer, said in his opening address, this movement has reached a height never reached before in modern times, your Committee deems it a duty to honor such exceptional, noble hearted men and to acknowledge their merits with the hope that their life's work may not be lost.

The suffering of our brethren in central and eastern Europe has unfortunately not abated. Political friction and economic disorganization have especially affected Jewish congregations and charitable and educational institutions. In addition, rabbis all over central Europe have **VII** in large numbers been thrown into a state of pauperism never before known. A few years ago it would have appeared absolutely ridiculous that a rabbi of a congregation like Vienna, numbering nearly two hundred thousand souls would be an object of charity. Such is now the rule and, as this instance shows, is in all likelihood still worse in the smaller provincial communities. There, in addition to the depreciation of the currency and the exorbitant increase in the prices of the most necessary commodities, the congregations suffered from the economic and political crisis which has thrown these countries into chaos. Political changes have contributed to the more rapid progress of the migration from provincial towns to larger cities. We find, consequently, that men who have grown grey in the service of their communities, who have served them for twenty years and more until they have reached that period of life where a man cannot secure another position, are now facing a grave crisis. A new position is, as before said, in most instances beyond their reach and in addition, the

law of migration has greatly diminished the number of congregations. Your Committee felt that it should point to this fact although every member of this Conference is only too painfully familiar with these conditions by the appeals which come to him from all sides. It seems impossible to bring permanent relief by charitable actions but this is after all, the only method by which we can approach this task. The saddest consequence of the conditions described is that individuals, driven by their distress, obtain aid for themselves regardless of the needs of their fellow sufferers. Your Committee therefore begs to suggest that a special committee be appointed immediately when the new Executive Board begins its administration to study the question without delay and to devise a plan so that the aid given to our suffering colleagues can be equitably distributed.

The terrible suffering in so many countries and especially the frightful massacres in eastern Europe, unparalleled even during the crusades and in the Cossack riots of the seventeenth century, will be a lasting **VIII** memory for future generations. Would that we might hope that they will be the last manifestation of the iron rod with which Israel has been chastised. It is, however, a duty incumbent upon all Israel that these facts be duly recorded, as was done in the times of the crusades and on various other occasions in the Middle Ages. Your Committee, therefore, proposes that the incoming Executive Board be charged with the task of devising a plan by which the memory of Israel's suffering during the last seven years shall be perpetuated, by a memorial volume or by a painting or by a work of sculpture or by all these means combined, and perhaps through the sale of the book or of reproductions of such a work of art, relief work might obtain substantial assistance.

While fully conscious that the unfortunate division on the principle of Zionism still exists in this Conference your Committee has sufficient faith in the spirit of fellowship and in the sincere wish to serve the **IX** Jewish cause living in the hearts of all members of this Conference to propose an action which can easily unite all members regardless of their difference on the basic principle. The Jewish homeland in Palestine is an internationally recognized fact. It therefore becomes the duty of all Jews to see that this ideal be properly represented in the economic and the spiritual life of Palestine. It would seem becoming to rabbis that they should interest themselves in the latter aim. American Israel, so fortunately situated in these years of trial and tribulation, could easily contribute something permanent to the intellectual cause of the Jewish homeland which would be essentially its own. Your Committee considers it premature to make a definite suggestion but such an action might take the shape of establishing courses in English in the various professional schools of Palestine or of endowing a chair for English in the university proposed for Jerusalem. Another suggestion would be prizes for works

to be published by a Jewish academy and preferably for an edition of works of rabbinical literature which have been neglected for centuries. Without entering into the presentation of the relative merits of such schemes, your Committee proposes that the incoming Executive Board be asked to study the suggestion and to present a definite proposition to the next convention.

Friends of MR. REUBEN BRAININ are planning a collection of his essays to be published on the occasion of his fortieth anniversary as author. Your Committee suggests that the Conference show its X appreciation of the activity of this remarkably prolific Hebrew essayist and historian by a participation in this laudable undertaking.

Referring to its recommendation in the report presented last year to the convention at Rochester (Yearbook, Vol. XXX, p. 74) your Committee reiterates its conviction that it would be a timely action for XI this Conference to pass a resolution, declaring that the Jewish ritual law even from the point of view of strictest orthodoxy does not require the use of fermented wine in religious ceremonies. In addition to the authorities quoted by Rabbi Julius Rappaport in the last Yearbook (Vol. XXX, pp. 108-112), your Committee points to the decisions in favor of this view quoted by Daniel Terni, one of the most rigorous authorities on ritual law in modern times, who in his notes on the *Shulhan Aruk* quotes a number of authorities from Isaac ben Sheshet in the fourteenth century to Joseph Molcho in the eighteenth century who declare the use of unfermented wine fully permissible in religious ceremonies. (*Ikkere ha-dat*, 1, p. 65c, Florence, 1803). One of the very last specialists in Halakah, the Russian rabbi, Baer Karasik, in his notes to *Shulhan Aruk* (*Orah Hayyim*, 472, 30, Wilna, 1900) accepts the same view, although he considers the use of fermented wine preferable. In view of the sacred principle of Judaism that obedience to the law of the country is a religious duty for every Jew, דינא דמלכותא דינא your Committee recommends that this convention pass a resolution requesting all its members not to issue any certificates for the use of wine for so-called sacramental purposes.

In the year 1922 the centenaries of two authors of ghetto novels will occur within a few days of each other. LEOPOLD KOMPERT who may well be called the creator of the modern ghetto novel, was born May 15, 1822, XII and EMIL ERCKMANN on May 20. Each of the two men represents a different milieu and one is a Jew, the other a Christian. Both, however, have painted the beauty of the Jewish life just as it passed into the new era with the loving brush of a landscape painter who presents a beautiful sunset. It appears to your Committee that this occasion might be utilized to present a paper on the ghetto novel from its religious side to the next Conference.

On the 2nd of January, 1922, the hundredth anniversary of the birth of RABBI BERNARD FELSENTAL will occur. Dr. Felsenthal held a promi-

ment position among the pioneers of liberal Judaism in the United
XIII States and was one of the most scholarly rabbis of the country.

As a member of this Conference from its beginning and as an honorary member for years, he has secured a leading position in the American rabbinate and is entitled to a recognition of his work by a special paper to be presented before the next convention. Your Committee recommends that provision shall be made in the program of the next Conference for a fitting celebration of this event.

The progress of the nationalization of the Jews in countries with a comparatively young and not very numerous Jewish population has resulted in a difficulty with regard to obtaining information on important
XIV publications of Jewish interest. This difficulty was unknown up to the end of the eighteenth century when practically all publications of scientific interest to the Jews were written in Hebrew. Even until fifty years ago, the knowledge of German, French and Italian was fairly sufficient for a student of Jewish literature. Lately, very important publications in Russian and in languages which are used in a comparatively small territory and are spoken by a very small number of Jews have been added. Important publications were within late years issued in Hungarian, Polish, Dutch, Rumanian and of late, even in Swedish and Danish. It would seem highly appropriate that this Conference devise means in which publications intended for scholars and adding materially to our knowledge of Jewish history and literature, should be made accessible in the English language which is rapidly assuming the most important position in Jewish literature as an international medium of communication. It would be premature to suggest means to accomplish this before the Conference to which this suggestion is submitted expresses its interest in the proposition.

The illustrious political economist and statesman of Italy, LUIGI LUZZATTI, completed on March 11th, his eightieth year. The position which this prominent scholar and statesman won for himself is a milestone
XV in the modern history of Judaism. Luzzatti was the first Jew to enter an Italian cabinet and was at the head of various departments, chiefly the department of treasury, several times and, in 1910, occupied for one year the office of premier thus being the first Jew who held such a position in modern times and established a record which is not in any way diminished by prominent positions which Jews held in medieval times as advisors to monarchs in Spain. Luzzatti has won for himself a claim on the gratitude of Jews all over the world, not merely by the fact that he remained a member of the Jewish community but far more so by his courageous confession that he feels deeply with Jews wherever they are oppressed, and by the firm attitude which he took in the discussion of Rumania's refusal to fulfil the obligations imposed upon her by the Berlin Treaty in granting to her Jews full equality. This Conference feels that

Whereas, the purpose of this resolution has already been achieved in the index, under the heading of the subject matter, and

Whereas, the index for the first twenty-five volumes appeared five years ago, and the index for volumes 25-30 is just out, and

Whereas, it is the policy of the Conference to keep the index up to date every five years, the Resolutions Committee deems the work suggested in this resolution, unnecessary duplication.

The recommendation of the Committee was adopted.

II

This resolution which asked for legislation similar to that contained in the Emerson bill, was referred to the Committee on President's Message, and was by them acted upon.

III

WHEREAS, the religious school is probably the most important part of congregational life, and upon it depends the future growth of our faith in this country, and,

WHEREAS, the recognized weakness of our religious school is the lack of full co-operation between the home and the school, and,

WHEREAS, the Parent-Teachers' Associations are the best-known instruments for removing this weakness, therefore,

Be it *Resolved*, that the importance of this problem be presented to each congregation through a special sermon preached sometime early in the congregational year. And,

Be it further *Resolved*, that the Central Conference of American Rabbis recommend the establishment of Parent-Teachers' Associations in every congregation connected with its members, and that the Committee on Religious Education be instructed to circularize the membership of the Conference, urging the organization of these associations, together with a plan for organization and procedure.

ABRAHAM HOLTZBERG,
JACOB TARSHISH,
RUDOLPH GROSSMAN.

Your Committee recommends that this resolution be referred to the incoming Committee on Religious Education.

The recommendation of the Committee was adopted.

RESOLUTIONS ON DEATH OF CARDINAL GIBBONS

The members of the Central Conference of American Rabbis, at its thirty-second annual convention, held in the City of Washington, desire to give expression to their great admiration for the late Cardinal Gibbons for his great services to our country, humanity, and civilization. While in him the Catholic Church has lost its most illustrious leader in America, the synagog laments in his departure the never failing spokesman for civil, religious and political freedom.

Be it therefore Resolved, that the Central Conference of American Rabbis place on official record this expression of appreciation of that great American, the high-souled man, the servant of the Lord, James Cardinal Gibbons.

Be it further Resolved, that a copy of these resolutions be sent to the Vicar General of the Diocese of Baltimore, and to the brother of the Cardinal in New Orleans.

The report of the Committee on Resolutions was read by Rabbi Louis L. Mann.

REPORT OF THE COMMITTEE ON RESOLUTIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Resolutions begs to make the following recommendations on the resolutions introduced at the Conference, and asks their adoption:

I

Resolved, that the Editor of the Yearbook be instructed to publish as an addenda of the next Yearbook, all resolutions on important subjects adopted by previous Conferences, grouping them as far as possible, according to subjects, and giving the year in which the resolution was adopted, and the page of the year book where the action taken is to be found.

JAMES G. HELLER,
GEORGE SOLOMON,
CHARLES S. LEVI,
RUDOLPH GROSSMAN,
SAMUEL S. MAYERBERG,
MAX C. CURRICK,
SAMUEL HIRSHBERG.

the Conference made in Rochester, in 1920. (Yearbook, Volume XXX, page 141.)

The recommendation of the Committee was unanimously adopted.

An amendment to this recommendation, that we endorse the principle of the resolution, was lost by a vote of 9 to 33.

Rabbi James G. Heller: Although I think it advisable to refer this resolution to the Executive Board for execution, I feel that action of such a nature should be taken on the floor of this convention that it will commit the Conference to the principle involved. This, to my mind, is quite different from what was involved in the majority report of the President's Message Committee, adopted at the last convention. The Conference committed itself to the idea that we should co-operate with the work in Palestine. But there are other phrases in the majority report which indicated that the Conference was unwilling to co-operate with the Zionist organization. This resolution is a reversal of what constituted the sentiment of the majority report at the last convention. It is an open secret, that the Zionist Organization of America is eager for the co-operation of all Jews in the up-building of Palestine. Provision has been made by the Zionist organization for this work of re-building, by which there could be co-operation by other organizations without committing themselves to any political project whatsoever. I believe that it is timely and necessary, that the Conference take this action, and I trust that it will be considered on the floor rather than be referred to the Executive Board, because, unless we instruct the Board that the Conference desires such co-operation, I believe it will result in the nullification of the intent of the resolution. I would therefore amend the resolution to read that the Conference endorses the principle of the resolution and refers it to the Executive Board for action.

Rabbi Franklin: I desire to make a statement which I feel should be brought to the attention of this body. Almost a year ago, the Executive Board instructed its President to write a letter to the Zionist Organization of America, and in that letter, to

offer the co-operation of this Conference for work of reconstruction in Palestine. Receipt of this letter was acknowledged to the President of this Conference. It simply read,

"I beg to acknowledge receipt of your letter addressed to the Zionist Organization of America."

That is the only acknowledgment that we have ever had from the Zionist organization to our offer of co-operation. As a matter of fact, those who attended the meeting of the Zionist organization in Buffalo, informed me that the letter from the President of the Central Conference of American Rabbis was read from the platform of the convention in Buffalo, was greeted with silence; no action was taken upon said letter, although a definite offer of co-operation was made. That letter stated that we were eager to aid in the physical restoration of Palestine, and stood ready to hear from the Zionist organization any suggestion that might be offered by which this organization could be helpful in making Palestine a better land for those Jews who wish to live there to dwell in. Of his own initiative, the President added a postscript in which he suggested certain definite lines along which such co-operation could be effected. We have received no answer, except the two lines acknowledging receipt.

Rabbi Kopald: I merely desire to state that I was present at that meeting, heard the letter read, and can confirm what the President of the Conference has just stated.

Rabbi Charles S. Levi: I think that we are all heartily in sympathy with the upbuilding of Palestine, agriculturally, morally, intellectually. But why so much agitation about the 60,000 Jews who happen to dwell in Palestine? Why is there not the same agitation for the 3,000,000 who live in the darkness of Eastern Europe? You are appealing to the heart of the anti-Zionist to relieve human beings and co-religionists. Surely it is not necessary to come before the Conference with such an appeal. But what the Conference would like to know is, why is all the sympathy directed to Palestine and none to the millions who live in the shadow of death elsewhere.

As to the restoration, reconstruction, and re-building of Palestine, there is no chance for difference of opinion. We are all in sympathy with that. The thing that prevents our whole-hearted co-operation is the attempt to force us to accept the principle of political Zionism.

Rabbi Goldenson: The amendment calls for a categorical endorsement of a principle. The assumption seems to be that it refers to a very simple situation. We can only endorse a principle categorically when perfectly satisfied that the situation with which it deals, is simple, but the resolution shows that it is not so simple. We face a complicated situation, and we deal with the resolution in the same spirit, recognizing the perplexities involved. The Conference has set itself on record a number of times, and we meet the resolution in the same spirit. There are matters of theory involved as well as matters of practical humanitarian consideration, and we refer back to the traditional stand of the Conference and, bound by that, we recommend action to the Executive Board. The strong word is *favorable*. Frankly speaking, we want to be on our guard, and want the privilege of examining into every situation from the standpoint of our beliefs in the premises.

The report was adopted as a whole.

The Vice-President takes the Chair.

The report of the Committee on President's Message was read by Rabbi Philipson.

REPORT OF THE COMMITTEE ON PRESIDENT'S MESSAGE

To the Central Conference of American Rabbis,

GENTLEMEN: Before reporting their conclusions on the recommendations contained in the comprehensive message of our President, your Committee, assuming that they voice the sentiments of the entire membership of the Conference, desires to place upon record their appreciation of the fine service and self-sacrificing endeavor of the President during his term of office which is about to expire.

During the two years of the incumbency of our dear friend and colleague in the highest office within the gift of the American Reform Rabbinate, problems of the most critical character have pressed for solution in the life of American and world Jewry. Whenever the Conference was called upon to participate in the consideration of these problems, together with the heads of other Jewish organizations, our executive has represented us in a manner befitting the standing and the dignity of this body. In his administration of the affairs of the Conference he has never spared himself, giving of his time and energy without stint. Through unfailing graciousness of manner he has endeared himself to his colleagues and with constant dignity he has carried on worthily the tradition of the exalted place he has occupied. It is a real pleasure for us to make this public declaration of our esteem for this earnestly striving and finely achieving servant in Judaism and humanity's cause. His name will ever be written high in the annals of the Central Conference of American Rabbis.

Your Committee concurs in the recommendation of the President that the Central Conference of American Rabbis seek to ameliorate the lot of those Jewish scholars and rabbis abroad who are in dire need **I** of material assistance and urges that the following steps be taken.

First: That representatives of the Central Conference of American Rabbis again confer with the Joint Distribution Committee in reference to special relief for our destitute colleagues.

Second: That the Conference appropriate \$1,000 from its Relief Fund for this purpose.

Third: That the Executive Board issue a special appeal to every member of the Central Conference of American Rabbis to contribute in this emergency.

Fourth: That the Executive Board be instructed to appeal also to the congregations affiliated with the Union of American Hebrew Congregations for contributions for this purpose.

The Committee is of the opinion that the steps toward united action on the part of Jewish national organizations taken last year on the initiative of the President, as regards the issuance of a protest against **II** anti-Semitic propaganda in the United States, can guide the Conference in the matter of an appeal to the organized religious and moral forces of the country and a petition to the President of the United States and Congress calling for a protest against the reported summoning of a world anti-Semitic Congress. Your Committee recommends, therefore, that the incoming Executive Board be instructed to consult with other national Jewish organizations as to the advisability of concerted action in this matter.

Your Committee recommends a similar course in the matter of the President's reference to the threatened closing of the gates of this country to those who, as victims of political oppression or religious persecution, come to America seeking refuge or asylum, and the same course with reference to a resolution sent to the Committee on President's Message by the Committee on Resolutions, dealing with the matter of legislative action making it a felony to slander or libel religious or racial groups.

In accordance with the recommendation of the President that congregations be urged by this Conference to invite the professors of the Hebrew Union College and of other theological seminaries or other recognized authorities in Jewish history and literature, to come to them at regular intervals to direct studies along these lines, your Committee suggests that copies of this recommendation of the President be sent to the Board of Governors of the Hebrew Union College and the congregations affiliated with the Union of American Hebrew Congregations.

Deeply conscious of the imperative and steadily growing need of wise discipline and consecrated leadership for Judaism in America, we heartily endorse the recommendation of the President that the members of the Conference earnestly endeavor to bring to the Jewish youth of their communities a message of the worth, the dignity and the privilege of the service of the rabbi, to the end that an ever-increasing number of young men, intellectually, morally and spiritually fitted, may feel impelled to choose and to dedicate themselves to the Jewish ministry as their life work.

With pleasure more than the ordinary and with the feeling that we honor ourselves by this action, we concur in the recommendation of the President that "in appreciation of his splendid administration as President of the Hebrew Union College and of his life-long service to Judaism," this Conference elect Dr. Kaufmann Kohler as honorary member and as its honorary President for life, and that it express to him its heartfelt wish and earnest prayer that God may bless him with health and vigor so that he may continue his beneficent labors in behalf of Israel and humanity for many years.

Your Committee is in hearty sympathy with the President in his deprecation of the necessarily high cost of our liturgical publications and concurs in his recommendation that a committee be appointed by this Conference to devise ways and means whereby it may be possible to place these publications in the hands of the people at the actual cost of production or less.

Your Committee endorses the recommendation of the President that a committee be appointed to confer with representatives of the Jewish

Publication Society as to the possibility of a reduction in price
VIII of the present edition of the Bible, or if that be impossible, as to their publication of a cheaper edition for wide distribution among the people.

The Conference finds itself in full agreement with the views of the President that the occasional violations of the prohibition law under the guise of religious needs is a reflection on the good name of the Jew,

IX a veritable **הילול דשם** We are confident that other national rabbinical organizations also, such as the Union of Orthodox Rabbis of America, are in hearty sympathy with us in this matter. We therefore recommend that the incoming Executive Board be instructed to confer and to co-operate with such organizations, with a view to taking steps toward the correction of this abuse and that for this purpose a committee be appointed to draft a concise statement of the traditional position of Judaism on this question.

In the meantime the Conference reiterates the Resolution adopted at last year's session that unfermented wine may be used for so-called sacramental purposes, the position taken even by the *Shulhan Aruk*, the code accepted as authoritative by orthodox Jewry. *Orach Hayyim*, 272, 2
ע"ז יין מנתן מקדשן ע"ז "unfermented wine may be used for ritual purposes."

We recommend that the Conference endorse the position taken by the Chicago Rabbinical Association to the following effect: "Whereas, it is a well established fact that according to the Jewish ritual law, unfermented wine may be used on all occasions for 'sacramental purposes', and whereas the Central Conference of American Rabbis has recommended the use of unfermented wine for all religious purposes, *Therefore be it Resolved*, That we, the members of the Central Conference of American Rabbis, refuse to sign any and all requests for the use of fermented wine for sacramental purposes."

Your Committee recommends further that the incoming Executive Board be instructed to give the widest possible publicity to this action.

In conclusion the Committee, in the name of the Conference, desires to thank our outgoing President for his splendid administration of the affairs of the Conference during his term of office. He conducted the many and trying duties connected with his office with unflagging zeal. The same methods which have made for such signal success in his work for his own congregation were used by him in the conduct of the high office which he is about to lay down and secured for him a similar measure of success in this field. He may well look back with satisfaction upon these past two years during which he has served the Conference so finely.

We wish him Godspeed during all the future years and hope that these years may be filled with the fullest meed of happiness and blessing.

Respectfully submitted,

DAVID PHILIPSON, <i>Chairman</i> ,	CHARLES S. LEVI,
EDWARD N. CALISCH,	CLIFTON HARBY LEVY,
FREDERICK COHN,	FELIX A. LEVY,
GOTTHARD DEUTSCH,	JULIAN MORGENSTERN,
HENRY ENGLANDER,	ISAAC S. MOSES,
WILLIAM H. FINESHRIBER,	WILLIAM ROSENAU,
SOLOMON FOSTER,	SAMUEL SCHULMAN,
MAURICE H. HARRIS,	JOSEPH STOLZ,
SAMUEL HIRSHBERG,	LOUIS WOLSEY.

Rabbi Philipson: I desire to call attention to the fact that this report is signed by all members of the committee except Rabbi Max Heller, who had to leave for home, and who therefore did not have an opportunity to read the finished report and sign it.

Recommendation I was adopted by rising vote.

Recommendation II was adopted and referred to the Executive Board for action.

Recommendations III-V were adopted.

Recommendation VI was adopted by a rising vote, and it was moved and adopted, that a message be sent to Dr. Kohler informing him of his election to honorary membership, and as honorary President of the Conference for life.

Recommendations VII and VIII were adopted.

Recommendation IX was adopted.

The report was adopted as a whole.

The report of the Committee on Thanks was read by Rabbi Gup.

REPORT OF THE COMMITTEE ON THANKS

To the Central Conference of American Rabbis,

GENTLEMEN: The thirty-second annual convention of the Central Conference of American Rabbis, held in this fair and stately center of our national life, now draws to a close. This convention, memorable in its historic setting, has been rendered still more memorable by reason of the generous kindness and warm hospitality accorded its members by the Jewish community of our capital city. Every hour of our stay here has

touched our hearts with the sense of overflowing good-will and co-operation manifested towards us.

The unbounded extent of this cordiality has irresistibly impressed the members of our Conference with an abiding feeling of thankfulness to this community. Words fail to convey adequately the depth of our gratitude. They but faintly echo the profound appreciation and regard which we feel and will always treasure as a most beautiful, precious and happy recollection.

We are mindful of the traditional spirit of fellowship which has ever characterized the Jewish home. For the privilege of participating in the Sabbath meal, we extend to our hosts and hostesses, our heartiest thanks.

Our special thanks are due to the Chairman of the Executive Committee, Mr. Lee Baumgarten. We recognize his indefatigable efforts and constant solicitude in our behalf as contributing, in an exceedingly great measure, to the comfort and pleasure which we have experienced throughout our sessions.

We are grateful to Mr. R. B. H. Lyon, the Chairman of the Committee on Hotel Accommodations, who has done a yeoman's work and whose innumerable courtesies and considerations for our well-being will not soon be forgotten; to Mr. Alexander Wolf, Chairman of the Banquet Committee for the fine entertainment afforded us; to Mrs. R. B. H. Lyon and to Mrs. Alexander Wolf for their splendid preparations for the welfare of our wives and daughters; to Mr. Eugene Young, Chairman of the Committee on Printing, and to Mr. Jos. D. Kaufman, Chairman of the Committee on Publicity, for their industry and skill; to Mrs. G. Greenebaum, Chairman of the Committee on Automobiles, for her provisions for our convenience; and to each and everyone who assisted in making our visit to Washington a source of genuine and lasting delight.

We are indebted to the officers and members of the Washington Hebrew Congregation for placing at our disposal the use of the Temple for business sessions, and for the Sabbath worship.

We voice our obligation to the local press for the service rendered in recounting to the public the news of our proceedings.

Above all, we acknowledge our heartfelt appreciation and gratitude to our esteemed colleague, Rabbi Abram Simon and his beloved wife. We realize their consummate attention to our welfare. Their gracious presence and beneficent influence were evident in all the arrangements made for advancing the interests of our Conference.

We recommend that this expression of thankfulness be conveyed in the usual form to all the organizations and individuals herein indicated.

SAMUEL M. GUP, *Chairman*,
ABRAHAM FEINSTEIN,
LEON FRAM,
SAMUEL J. HARRIS,

EDWARD L. ISRAEL,
HARRY A. MERFELD,
HAROLD F. REINHART.

The report was adopted by a rising vote.

The report of the Committee on Nominations was then presented.

REPORT OF THE COMMITTEE ON NOMINATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Nominations begs leave to make the following report:

President, Edward N. Calisch
 Vice-President, Abram Simon
 Treasurer, Louis Wolsey
 Recording Secretary, Isaac E. Marcuson
 Corresponding Secretary, Horace J. Wolf

EXECUTIVE BOARD

<i>For Three Years</i>	<i>For Two Years</i>	<i>For One Year</i>
Israel Bettan	Jacob Z. Lauterbach	Louis J. Kopald
Leo M. Franklin	Felix A. Levy	Louis L. Mann
Joseph Rauch	Samuel Schulman	Leonard J. Rothstein
William Rosenau	Nathan Stern	Jonah B. Wise

ADVISORY BOARD OF THE HEBREW UNION COLLEGE

Samuel H. Goldenson

Abram Hirschberg

Respectfully submitted,

HARRY W. ETTELSON, <i>Chairman</i> ,	LEE J. LEVINGER,
RUDOLPH I. COFFEE,	SAMUEL S. MAYERBERG,
MORRIS M. FEUERLICHT,	LOUIS D. MENDOZA,
JOSEPH S. KORNFELD,	MARCUS SALZMAN,
MORRIS S. LAZARON,	SAMUEL THURMAN.

The report of the Committee on Nominations was unanimously adopted, and the Recording Secretary was instructed to cast the ballot for the officers, members of the Executive Board, and the Conference representatives nominated in the report.

Rabbi Franklin called the newly elected President, Rabbi Edward N. Calisch, to the Chair, and turned over to him the gavel with the following words: "It becomes my very pleasant duty to hand to you this gavel, a symbol of your office. I know

of no man to whom I would rather hand it, and the responsibilities and the obligations that go with it. I have felt it to be a very high privilege to have stood at the head of this organization during the past two years. The duties that have come to me during that time, have not been easy; we have passed through a very critical period. Problems new and large have come before us for solution, but these, with earnestness of purpose and through the kind co-operation given by the members, we have been, in some measure of adequacy, able to meet.

"I am sure, Mr. President, that the members of this Conference will give to you that full measure of supporting help and co-operation which during these two years, they have given to me. I know that you do not assume this office lightly, but that you recognize the responsibilities that have come to you. May God grant to you, as he graciously granted to me, the power and the privilege, to meet with grace, with dignity, and with power, the responsibilities of this greatest honor that can come to an American rabbi."

Rabbi Calisch: In accepting from your hand this gavel, the symbol of leadership in this Conference, I desire to say that I do so with profound appreciation of its difficulties and responsibilities, and that I desire also, sincerely and fervently, to echo the prayer which you have voiced, that I may have the help and guidance of our heavenly Father in the direction of the destinies of the Conference in the coming year. I realize it is a position of dignity above all others in the American rabbinate—the greatest that this Conference can give to me. But I realize too the high standard which has been set by my predecessors in office, and perhaps none higher than that set by Rabbi Franklin himself. I feel that it is especially difficult for me to follow so illustrious, so efficient, and so successful a leader as he has been. I shall not detain you with an address, but will merely conclude, paraphrasing the words of Jacob, "I am too small for all the kindnesses and goodness which you have shown me," and I will come to you, I trust, not to be divided into two camps, but perhaps, may I say, two campaigns, and that I may have the guidance, the help

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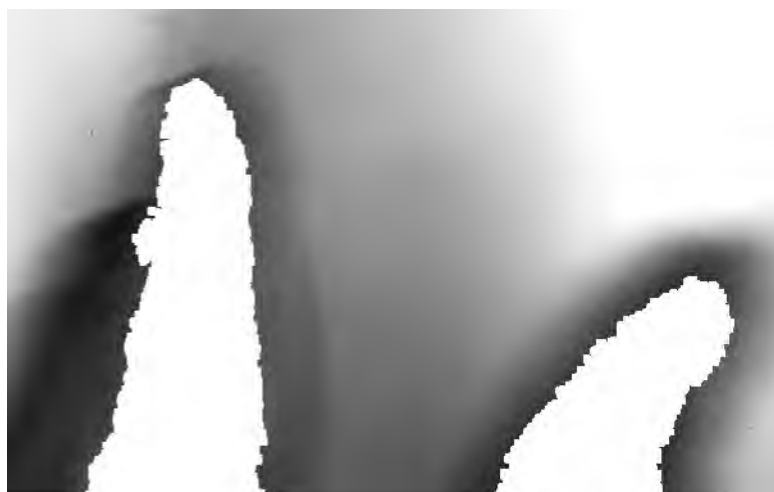
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APPENDIX

A

MESSAGE OF THE PRESIDENT
TO THE
THIRTY-SECOND ANNUAL CONVENTION
OF THE
CENTRAL CONFERENCE OF AMERICAN RABBIS

When at our annual convention in the City of Rochester, ten months ago, I sought to interpret to you the conditions then prevailing in the Jewish world, I could not in truth and honor refrain from painting a picture fairly pessimistic, for the situation then obtaining was truly one to try the souls of men. There are those who will hold that what changes have come upon Jews and Judaism since that meeting have not been such as would tend to brighten the picture. On the contrary, they would point to the greater venom, not to say the surprising brazenness of the anti-Semites whose attacks have become increasingly virulent.

Fortunately, however, though I am no more blind than others to the rising tide of anti-Semitism, I feel justified in speaking a word of great encouragement and of high hope at this time. I am convinced, as all must be, who do not content themselves with observing conditions merely superficially, that as a result of the

attacks that have been directed against us, there has been born within the Jew himself a keener self-consciousness, a finer appreciation of his part and place in life, a more intense Jewishness, and a nobler consecration to the task with which through the ages he has been entrusted.

I make the assertion without fear of successful contradiction, that today there are more Jews in America conscious of the dignity of being Jews than there have ever been before; there prevails among our people less of a sense of martyrdom and more of a sense of spiritual mastery; there are more Jews willing to make high sacrifices for their fathers' faith than there have been for many years; in a word, today Judaism means more to more people, in this country at least, than it ever did in all our history.

Today again we see exemplified what was true of the Jews in other days, that "the more they afflicted them, the more they multiplied and the more they spread abroad." Nay, today it seems that though the Balaams be urged by the Balaks to curse Israel, God puts into their mouths a word of blessing so that, despite themselves, they are compelled to say, "How goodly are thy tents, O Jacob, thy dwelling-places, O Israel."

What has contributed to this very happy re-action as much as anything else is the sense of fair play on the part of the American people. I am glad to make this statement in this, the capital of our country, and therefore the center of the nation's life. The protest against anti-Semitism that recently went forth over the signatures of Woodrow Wilson, then President of the United States, of Ex-President William Howard Taft, the great American, of Cardinal O'Connell and other dignitaries of the Christian church of all denominations, of eminent educators and far seeing statesmen, voiced eloquently and with deep sincerity, the indignation that normally fills the souls of the American people when American ideals are dragged into the dust and by that fact the permanence of American institutions is threatened. In that protest the spirit of America found voice.

The same spirit of American fair play found expression in the editorial utterances of hundreds of newspapers scattered from

coast to coast, in magazine articles, in sermons preached from the pulpits of all denominations, in platform addresses, and in every vehicle of expression at the command of the American people.

It is no small tribute that I pay to our country and our countrymen when I say that had we Jews not said one single word in protest against the injustices or in answer to the misrepresentations under which we have suffered, this voice of America would have spoken out in terms so clear and so unambiguous that however they might continue their mouthings, our detractors would be held by Americans of Christian faith to be un-Christian and un-American.

To be sure, for this magnificent expression of confidence in the American Jew which has been given in so many forms, we are not expected to express especial thanks even though we be full of appreciation for it. For, as Americans, ourselves loyal, as the best sons of this soil are loyal, to our country's spirit and its institutions; ready as the noblest and most devoted are ready, to lay down our lives when need be that the permanence of our country may be assured, that its ideals may be increasingly realized, we feel that America would have been untrue to herself had she in an hour that seemed so critical to three million of her people, failed to speak as she did bravely and unambiguously the word that needed to be spoken.

And so as the poisoned darts of anti-Semitism have awakened in us more keenly our Jewish consciousness, so has the magnificent attitude of our countrymen in this crisis stimulated within us, if that were possible or needed, an intenser love for our country and its institutions. Here, then, in this great capital city, we pledge ourselves anew to lay at the altar of our country every gift of which we stand possessed, even unto life itself, as occasion may demand of us.

In paying this well deserved tribute to our fellow Americans of other faiths, I am not unmindful of the significance and the far-reaching importance of the address to their fellow citizens sent out December 1st, over the signatures of the American Jewish Committee, the Zionist Organization of America, the

Union of American Hebrew Congregations, the Union of Orthodox Jewish Congregations, the United Synagog of America, the Provisional Organization for the American Jewish Congress, the Independent Order of B'nai B'rith, and the Anti-Defamation League, the Central Conference of American Rabbis, the Rabbini-cal Assembly of the Jewish Theological Seminary, and the Union of Orthodox Rabbis of the United States and Canada.

This address, published under the title "The Protocols, Bolshevism, and the Jews," is a clear-cut, statesmanlike answer to the charges that had been made against the Jews by their enemies. It is a document that will become classic in our literature. But to me, its importance lies less in its contents than in the character of its signatories. Here, for the first time in all our history, is a concrete illustration of the fact that in times of great crisis in the spiritual life of the Jew, we can, as we should, forget the differences that divide us into groups and sections and speak out as with one voice in behalf of our people. It is a source of no small gratification as it is no mean reason for congratulation to this Conference, that we have reason to believe that it was this body which, through a communication authorized by its Executive Board at its meeting held in Cincinnati in October, 1920, first brought to the other national Jewish organizations the timeliness and the need of calling the meeting at which representatives of the various organizations might be present and as a result of which meeting this address to our fellow citizens was formulated. We are particularly grateful to the American Jewish Committee for having made possible this gathering of representatives in connection with its own annual meeting.

It was eminently fitting that the rabbis should, at a time like this, call for a union of our forces. All of our national organizations are doing effective work in the various fields of activity to which their efforts are dedicated. But it is inevitable that out of their very zeal one should duplicate the others' efforts and by that very duplication weaken the influence of all of them. But the rabbi represents no phase or faction in Israel. He stands for the cause of an unadjectived Judaism, wherefore it was right

that through our organization once again the spiritual unity of Israel should have been emphasized.

CONDITIONS ABROAD

In sad and striking contrast to this hopeful note which may be sounded as to the condition of the Jew in our beloved country, is the pitiable tale that must be told about the sufferings of our brethren abroad. Words are too weak to describe the penury and the poverty, the suffering, moral and physical, of which our brethren across the seas continue to be the hapless victims. All information coming from Eastern Europe in regard to the condition of our people is of necessity more or less inadequate and unreliable. But there are some evidences that happily the physical condition of the Jews in Poland and in some parts of Russia is at least no worse, if it is not even somewhat better, than it was before the war. In those countries formerly represented by the Central Powers, however, the situation has become increasingly more horrible. There gaunt hunger stalks in the land and men, women and children by the thousands are unquestionably doomed to certain destruction unless food, fuel and clothing are speedily provided for them in something approaching a sufficient quantity.

To this situation the Joint Distribution Committee is surely alive and is doing its utmost to relieve it. But there is one phase of the problem that is particularly our concern. In the districts referred to and more particularly in the Vienna region, are large numbers of rabbis and scholars, men who for the last half century have been the recognized leaders of the intellectual life of German and Austrian Jewry, men who through their literary labors have enriched our literature beyond measure, men who have contributed much to every humanitarian and philanthropic cause, men in short who have consecrated their lives to the service of our people, who are today reduced to absolute beggary and who are appealing to us, their more fortunate colleagues, for that material assistance which will save them and their families from nakedness, from cold, from starvation. Among them whose appeals have come to us are names that shall live through the ages

in our literature, men without reference to whom the history of Judaism in the nineteenth and twentieth centuries could not be written.

This Conference with its pitiable small means, has done what it could to relieve the situation of these men. But our best has been but a bagatelle. And so we turned to the Joint Distribution Committee, asking that they give special consideration to this class of men. Representatives of this Conference met personally with representatives of the Joint Distribution Committee to urge this cause and much correspondence besides ensued upon the subject.

We understand the difficulties that present themselves to the Joint Distribution Committee. We know that even with the vast sums of money that this American people has out of its largess contributed to relief purposes, there is not enough to meet adequately even the most elemental needs of the millions of dependent sufferers abroad.

But yet we feel that these rabbis and scholars must have special consideration because they are the leaders of the spiritual life over there, and if the spirit of the Jew is allowed to flag, all the material help that may be given to the masses will count for comparatively little. Largely as a result of our efforts, the American Jewish Relief Committee recently appropriated the sum of \$35,000 for religious and educational purposes in Vienna; of this amount, the sum of \$2,500 was sent direct to Dr. M. Grunwald, Chairman of the Rabbinerverband in Wien, for the relief of rabbis in distress. Freed from the anxieties that the want of the most immediate necessities inevitably implies, these men may, with renewed spirit, resume their consecrated tasks of leadership and so help maintain the morale of the people.

Should it be found, however, that because of lack of means or for any other reason the Joint Distribution Committee shall not be in position to continue to provide adequately for the maintenance of the rabbis and scholars abroad, we recommend I that this Conference, through its constituent members, address itself directly to the various communities of this country, asking for funds for the support of these men to whom the Jewry

of the world is indebted and upon whom rests the responsibility for the maintenance of the morale of our people abroad.

ANTI-SEMITISM ABROAD

As though all of this physical suffering were not sufficient to crush the soul of the Jew in Europe, anti-Semitism in its most virulent forms is re-asserting itself in Germany and Austria. Evidence is not lacking, it may be said in passing, that in great part the anti-Semitic crusade that has been sweeping England, France and America is German in its origin.

During the week of March 15, 1921, there was held in the City of Vienna an Austrian anti-Semitic Congress at which resolutions were passed calling for a World anti-Semitic Congress to be held the coming fall in Budapest and a Central Bureau was created to get in touch with anti-Semitic centers throughout the world. Provision was definitely made at this meeting, according to authenticated press reports, for anti-Semitic demonstrations to be held at least once a month in every provincial capital of Austria. These resolutions also called on the government to expel alien Jews at once and in no event later than this present month of April or to accept responsibility for grave consequences.

In Berlin, preparations are being made to repeat the pogroms of a few weeks back. In Munich, Jewish students attending lectures have been dispersed by anti-Semitic mobs and, in fact, in every city in Austria and Germany, the spirit of mob violence against the Jew is growing.

Because we believe that this mob violence is only a logical step in any crusade which begins by poisoning the minds of the people with malicious misrepresentations and especially with the charge of a lack of patriotic loyalty, and because the very possibility of the calling of a world anti-Semitic Congress in any part of the world is an affront to the civilization of this twentieth century and an assault upon fundamental principles not only of Judaism but as well of Christianity, and because it implies an attempt to set group against group and so to create racial and religious hatreds as must result in the undermining of all government, we

recommend that this Conference address itself to the great church organizations of this country, like the Federal Council of the

Churches of Christ in America, and to the authorized representatives of the Roman Catholic Church calling upon them as Christian men and women to speak out their protest against the calling of this World anti-Semitic Conference as subversive of every righteous principle for which religion stands and especially as a crowning insult to the spirit of brotherhood to the spread of which the Christian Church stands committed.

And further we recommend that a petition be addressed to the President of the United States and to our National Congress calling upon them to use such means as may be at their disposal to suggest to the governments of such other states and nations as they may under the rules of diplomacy, to take all possible measures to prevent the calling of this World anti-Semitic Congress on the ground that it represents a menace to the peace of the world and to the permanence of democratic institutions.

IMMIGRATION

The failure of the Dillingham bill to become a law because it was not signed by Mr. Wilson before the expiration of his term as President, gives no assurance that those committed to the policy of practically closing the doors of this country to all immigration will not at once resume, with even greater aggressiveness, their endeavors to put up the bars against those who seek shelter here against the onslaughts of religious and political persecution.

For this reason, immigration legislation cannot be a matter of indifference to us, as Jews, for, unfortunately, among the victims of these forms of persecution are vast numbers of our co-religionists. It behooves us, therefore, to set ourselves squarely on record as to where we stand in this matter. We believe that we speak for practically all the Jews of America when we say that we would not for one moment sanction the admission to these shores of any person who, coming hither, would not be prepared to enter heart and soul into the spirit of our institutions; who

would not be ready to give his full and undivided loyalty to this country; who would not come hither desiring and determined to make this blessed land a home not only for himself but also for his children.

We Jews go to the full length with those who would exclude from American hospitality the pauper, the insane, the criminal, the anarchist; in fact, all whose physical or moral defects would logically make them dependents or, what is worse, a source of danger to our country and its institutions.

But on the other hand, we believe that it would be contrary to the spirit in which our republic was conceived and subversive of the principles upon which it was builded by the fathers, to close the doors of this country in the face of those who, as the victims of political oppression or religious persecution, come hither seeking an opportunity to live their lives as men, in freedom and under equal laws, and who, in return for the blessings which here they expect to receive, are eager to accept every duty and to make every sacrifice which American citizenship implies.

And therefore, we recommend that this expression of our conviction which we have a right to believe reflects that of the overwhelming majority of Jews in this country, be given the widest publicity and that a copy of this resolution be sent in proper form to the President of the United States and to every member of Congress.

THE SPECIFIC WORK OF THE RABBI

The outstanding importance of these world and national issues must, however, not blind us to the urgent and vital need of meeting the more immediate problems that press upon us as rabbis for solution. I cannot too strongly insist that the rabbi's first and most important task is to build up the *religious* life of his people. However we may differ among ourselves as to our interpretation of Jewish history and Jewish destiny, we must stand agreed that, above all, the Jew is a spiritual personality or he is nothing. The irreligious Jew is an anomaly. The Jew without the God consciousness as the very soul of his being loses his

distinctiveness and his identity. Our task it must be, therefore, as rabbis in Israel, to deepen and to intensify the religious spirit of the people. If in this we fail, we fail in everything.

In all our preaching, the Jewish note must be dominant. Our people must be imbued, when they enter our synagogues, with the distinctive spirit of our faith. Not only the ritual service, but the sermon, the music, the very architecture of the synagogue, must express the Jewish spirit. This word is timely, I hold, because there is a tendency today, in some quarters, to believe that a rightful stress not only upon the special message but much more upon the characteristic spirit of Judaism, betokens a narrow attitude and one that leads to a misconception of the part that the Jew should play in shaping the larger culture of our times.

Let those who hold to this view remember that inevitably too much breadth implies a lack of depth. I am fully convinced that the more intensely Jewish the services of the synagogue are made, the more sure will be their appeal to the heart of the Jew. And it is much more important that we shall bring the indifferent Jew back to the synagogue in fullness of faith and that we shall hold the fealty of the faithful than that we shall attract to our services even those non-Jews to whom the message of Judaism is meaningless.

Do not misunderstand me. I want the doors of our synagogues to be widely open. I want our pulpits to have a message for men of all nations and of all creeds. But there is no message of which humanity so stands in need today as that religious message of the oneness of God and of the brotherhood of man which it is the mission of the Jew to teach.

The tendency—and it is well marked—to convert our pulpits into professors' chairs and into lecture platforms is, I maintain, to be highly deprecated. Already our people are too rationalistic and their emotions are not often stirred. We must remember that the spiritual life of a community needs to be stimulated quite as much as does its intellectual life. And to do this is the specific task of the preacher.

Nor must we be lured too far from this essential task by the insistent demand of the people for the direction by the rabbi of all

sorts of activities that legitimately center in the synagogue. I am as deeply convinced as any one that the synagogue should be a center for social and cultural and philanthropic as well as for purely religious activities. Traditionally, it has always been that. I would make the synagogue through the various organizations that cluster around it a place attractive to our young people and not without its interests to their fathers and mothers. But I do hold that all the work carried on in the synagogue precincts must somehow imply the strengthening of the religious consciousness of the people as an ultimate.

Unless the entertainment and the dance and the gymnasium facilities which have latterly become a part of the equipment of so many of our synagogues succeed in awakening in the youth and the adults of the community a new and hearty interest in the activities of the synagogue that are essentially religious, they serve a small purpose. Too many of our organizations there are that mistake activity for usefulness. And the influence of this mistaken idea of congregational usefulness is pernicious both to the rabbi and to his congregation. What perhaps has tended as much as anything else to undermine the influence of the rabbi is that he has spread out his efforts over too wide a field and so instead of being essentially the religious leader of his people—an expert, as it were, in his special domain—he has devoted himself to all sorts of things that are time consuming and that sap his energies, and thus leave him unfit for his primary and greatest task.

What congregations, particularly in our larger communities, require is a division of labor. The rabbi should be first of all the preacher and the teacher. Where social activities play a great part in the congregational life, the time has come, I believe, when there should be some one other than the rabbi charged with the supervision of these activities. Where, as I believe should be the case, the congregation assumes a considerable measure of responsibility for the social service work of the community, this should not fall upon the shoulders of the rabbi but it should be in charge of a social service director trained to his task. If the rabbi adequately meets the religious needs of his community, he will have "a man's job," to use the popular phrase. I recom-

mend, therefore, that this Conference appoint a committee to study the situation herein suggested and that consideration of the results of such study be made a special order of business at the next meeting of this Conference.

THE TASK OF THE SYNAGOG

In saying this, I would not give you the idea that I believe that the whole duty of the rabbi is included in the delivery of his sermons or even in the conduct of his religious school, though these I do conceive to be the most important of his functions. But there are other phases of congregational endeavor distinctly religious which must be his concern. I urge upon your consideration the fact that much of the indifference and lassitude of our people of which we are so constantly hearing is traceable to the fact that they have no adequate appreciation of the greatness and the glory of the spiritual heritage that has come down to them. They are strangers to the history, to the literature, to the philosophy of Judaism. Once let the Jew realize the heroic character of his history, once let him feel what part he has played in shaping modern civilization and let him sense how much he has contributed to modern culture, and there will be born in him a new pride and a higher sense of dignity.

This can be accomplished, it seems to me, by the organization under proper leadership of study classes in Jewish history and literature. Where, as sometimes happens, because of the limitations of his time or because his interests lie in other directions, or for other causes, the rabbi himself is not able to conduct such classes, I recommend that congregations be urged by this Conference to invite the professors of the Hebrew Union College IV or of other theological seminaries or other recognized authorities on Jewish history and literature to come to them at regular intervals to direct studies along these lines. In some instances, this has already been done under the auspices of the Men's Clubs of the Temple and of Women's Organizations. This is the sort of activity the organization and direction of which should especially engage the energies of our spiritual leaders.

DEFECTIONS FROM THE RABBINATE

We have little doubt that were there a more general understanding of the essential function of the rabbi as a preacher and religious teacher, many men who are now led to retire from the ministry to take up other lines of work might be held as earnest and valuable members of the rabbinical profession. For today, because their efforts are spread over too wide a field, they become discouraged at what seems to be a poverty of results.

I say it with sorrow that during the past year a larger number of rabbis has retired from the active ministry than in any previous similar period. We regret the loss of these men from our ranks especially because this is a time when we need every man of consecrated spirit who is endowed with the gift of leadership and whose training has fitted him for the ministry, to stand courageously with us despite the fact that our task be difficult and the results of our efforts not always obvious. All the more important, therefore, is it that heeding the sage's behest "to train up disciples," we should think carefully of the future of the rabbinate in America.

THE FUTURE OF THE RABBINATE

A survey of our religious situation brings us face to face with a strange anomaly and one that has in it no small element of danger to our cause. On the one hand, we find new congregations springing up in every quarter of the land, while the older established congregations with very few exceptions are growing by leaps and bounds. The newer organizations require rabbinical leadership and the older ones are calling for assistants and associates to their present pulpit incumbents. On the other hand, as has been pointed out, a threateningly large number of rabbis are leaving the pulpit for other vocations, while the number of students entering our theological colleges is so small that we cannot under present conditions hope to meet the demand for American educated rabbis for many years to come.

We would not at this time enter upon a discussion as to the

and whose name shines bright among Israel's immortals, that I recommend that this Conference newly pledge its allegiance **V** to the Hebrew Union College as the institution to which

Reform Jews shall look for leadership and that in token of that fealty, the members of this Conference shall use their best endeavors not only to gain for the College increasing material support, so that its work may be made constantly more efficient, but also to secure as students of the College such young men as in their judgment may be morally and intellectually fitted to take up the ministry as a life work.

And further I recommend that in appreciation of his splendid administration as President of the Hebrew Union College, and of his life-long service to Israel, this Conference elect Dr. Kaufman Kohler as Honorary President of this Conference for **VI** life; and that in doing so, we express to him our sincere hope that he may be spared in health and strength to continue his splendid labors in behalf of Israel and of humanity for many years to come.

RITUAL PUBLICATIONS

Next to the quality of leadership in our congregations must be the participation of the people in our religious services. To this end, it becomes necessary to put into the hands of the people a ritual that will in some degree respond to the hunger of their souls. The Union Prayer Book, though by no means a perfect instrument, introduced as it has been as the ritual of service in several hundred leading congregations, has gone far to unify the spirit of our worship so that the Reform Jew stepping into his synagogue in almost any part of the country will feel himself at home.

The first volume of the Union Prayer Book in its revised form is now in use in the majority of our congregations and the Revision Committee is busily at work upon the second volume, the Union Hymnal and the Union Union. We believe that these books will be of such a nature as to be able to the great bul-

ference, Dr. Kaufman Kohler, has, after eighteen years of consecrated service in the Presidency of the Hebrew Union College, asked the authorities of that institution that he be relieved at the end of the present scholastic year from active service as head of the College.

Dr. Kohler has rendered yeoman service to the cause of Israel, especially in America. When upon his shoulders fell the mantle of the sainted founder of this Conference and of the College, there were those who doubted the ability of any man to step into the place left vacant by Isaac M. Wise and to win unto himself that confidence and that respect and esteem which he had so long enjoyed. It is a sacred joy to me in this hour to attest Dr. Kohler's unquestioned success in carrying forward the work of Dr. Wise. The place of the Hebrew Union College as the soul and center of Reform Judaism is so well established that no other institution now existing or that may hereafter be established can by any possibility dislodge it.

To be sure, it has not yet reached the acme of its possibilities. But it is fair to say but that for the fact that the Hebrew Union College had during the last two score years sent forth to preach the message of the Jew men deeply loyal to our ancestral faith and, at the same time, men filled and thrilled with the American spirit, one might well hesitate to think what might have been the situation of the Jew and Judaism in America today.

What the College shall accomplish in the future shall depend in no small measure upon the character and the calibre and the vision of the man whom the authorities shall seek as a successor to Dr. Kohler. But we have confidence that they understand and appreciate the high responsibility that rests upon them to select for the exalted office such a man as will most fully measure up to the high requirements of scholarship, of leadership, of character, and of ability to sense the needs of the modern ministry, which that place demands.

I speak for this Conference when I say that if in this matter our counsels shall be esteemed of value to the authorities of the College, we stand at their command. It is in tribute to Dr. Kohler as well as to that great teacher who founded the College

missionary efforts are sending out their versions of the great Book of Books altogether free of cost.

Something ought to be done to make it possible to put the Bible into the hands of Jews on something like equal terms.

I therefore recommend that a committee be appointed to
VIII confer with representatives of the Jewish Publication Society as to the possibility of a reduction in price of the present edition of the Bible, or, if that be impossible, as to the publication of the book in cheaper form for wide distribution among the people.

RESERVE CHAPLAINS' CORPS

A suggestion has come through Col. John T. Axton, Chief of Chaplains of the United States Army, that as many rabbis as possible enlist in the Reserve Officers' Training Corps for service, when called upon, to the men in the various stations scattered throughout the country. It is Colonel Axton's idea to give such rabbis Reserve Commissions as chaplains, commensurate with their positions, if possible, in civil life. These men are to be called out every year for possibly two weeks' work in the camps nearest their homes. While urging the duty of our rabbis to cooperate to the fullest possible extent with Colonel Axton in the carrying out of this suggestion, we feel that the actual details incident to such an arrangement should be made through the Jewish Welfare Board, of which this Conference is a constituent member.

SACRAMENTAL WINE

At our meeting in Rochester, this Conference set itself on record as follows (Year Book, Vol. 30, page 74):

"It is the sense of this Conference that, according to the principles of Reform Judaism, and even according to traditional Jewish law, it is permissible, in case of necessity, to use unfermented wine for all religious purposes. The Conference, therefore, holds that it is not necessary for members of Reform Jewish congregations to seek and obtain exemption from the law of the land, so as to be able to use fermented wine for ritual purposes.

"But while thus asserting its convictions, the Conference does not wish to impugn the motives of the large number of Orthodox brethren, who conscientiously believe that fermented wine is indispensable for the fulfillment of their religious obligations. And the Conference believes that they have a perfect right to avail themselves of the exemption which the law of the land grants them."

Holding in all particulars to the spirit of this resolution, we are yet impelled to recommend to this Conference a further step bearing upon the use of sacramental wine. Despite the best efforts of this organization and of other rabbinical associations to safeguard against abuse the privilege granted by our government in regard to the use of sacramental wines, such privilege has unquestionably been abused in many quarters. A considerable number of persons in many parts of the country who have called themselves rabbis, though frequently without rabbinical training, have organized congregations and, under the law, were entitled to secure wine for distribution to their members.

As a result of this situation, more than one scandal has arisen and if the law continues in force, it is entirely likely that there will be further abuses of the privilege granted to rabbis by the government.

The result will inevitably be a *Hillul-ha-Shem* and the vast majority of our people who are entirely innocent will suffer shame through the faults of the few who are guilty. This situation must, if possible, be prevented. And I therefore recommend

that while reasserting the belief of this Conference that
IX Orthodox Jews who conscientiously believe that fermented wine is indispensable to the fulfillment of their religious obligations have a right to avail themselves of the exemption which the law of the land grants them, nonetheless, we, as a Conference, believing that according to the principles of Reform Judaism and even according to traditional Jewish law, it is permissible in case of necessity to use unfermented wine for all religious purposes, an opinion that is shared in by many leading Orthodox authorities, we do petition the Congress of the United States to rescind that part of the National Prohibition law (Regulation 60—under Title II, Article VII) under which the right is

granted to rabbis to issue permits for the purchase and distribution of wine for religious purposes.

In this connection, it is our pleasure to call attention to the fact that at its meeting held on February 7th last, the Chicago Rabbinical Association unanimously adopted the following resolution:

"Whereas, it is a well established fact that, according to the Jewish ritual law, unfermented wine may be used on all occasions for 'sacramental purposes,' and

"Whereas, in the spirit of the laws of our country, the Central Conference of American Rabbis has recommended the use of unfermented wine for all religious purposes,

"Therefore, Be It Resolved, that we, the members of the Chicago Rabbinical Association, refuse to sign any and all requests for the use of fermented wine for 'sacramental purposes.'"

IN MEMORIAM.

Since last we gathered in annual conclave, a number of our members have been called to the *Yeshibah shel Maaloh*. Even while we were still assembled, one of our members, Bernard Cantor, met a martyr's death while on an errand of mercy for his people in Poland. In his memory, together with that of Professor Israel Friedlander, who with him went down to death through his devotion to his oppressed and starving co-religionists, a memorial page has been set aside in Volume XXX of our Yearbook.

Others of this Conference who have been called this year to their reward are Eli Mayer, Felix Jesselson, Moritz Spitz, Abram S. Isaacs and Samuel Wolfenstein. The memory of these colleagues will be cherished by us and will serve unto us as a source of enduring inspiration. "*Zecher tzaddik livrocho.*"

CONCLUSION

With this session of the Conference, I shall conclude my second term as your President. Out of the depths of my heart, I say it,

that no distinction which has come to me throughout my ministry has been to me so high a source of gratification as this. To stand at the head of this Conference is in some sense to be the spokesman for the Judaism of America. It is a mighty dignity and a holy responsibility. I realize all too well my own unworthiness for such a place, but, in the measure of my powers, I have served this cause honestly and impartially. During these two years I have not sought to spare myself. One who accepts the Presidency of this Conference must not hope to do so. What little it has been mine to accomplish during this period would, however, have been utterly impossible, had it not been for the loyal and unflagging help and cooperation that I have received at the hands of my colleagues. I am particularly indebted for their unwavering loyalty and their generous and helpful counsel to the executive officers of this body and to all the members of the Executive Board. And yet, not less than to them, am I grateful to every member of this organization for the part that he has played in furthering the high and holy purposes for which this Conference stands sponsor.

In stepping down from the exalted place to which you have elevated me, I shall carry with me happy memories of the confidence I have enjoyed at your hands and by my unremitting zeal in behalf of this Conference and all it stands for, I shall in the future attempt to show you that I have not been altogether unworthy of that confidence.

All of which is respectfully submitted.

LEO M. FRANKLIN,
President.

B

THE SPIRIT OF THE SYNAGOG—CONFERENCE
LECTURE

LOUIS WITT

It seems to be an axiom of our day that something is wrong with the synagog. The people will not come. Apparently the people can do no wrong. Therefore the wrong is with the synagog. Certainly the synagog itself seems to have acquiesced in this conclusion. For decades it has stood in the posture of a defendant and a penitent, beating its venerable breast with an *Al Chet* for every accusation of sin hurled against it until we cannot but pity it for its bruises. It has tried to please all movements and all men, making itself liberal, fashionable, institutional, and even sociological. What else can the poor old synagog do? Once the sun of the world, it is now verily forced to fight for a place in the sun. Once the school, the charity, the community, center, it has lived long enough to see itself evicted by the Y. M. H. A., the Federation of Charities, the public school, the social club, and there is left to it only a bare hour in the week for worship, and even that little is honored rather in the breach than in the observance. For there is a feeling in the hearts of men that the synagog is a superfluous institution. It lives simply by its momentum from the past. Thousands have nothing whatever to do with it and seem in no sense the poorer for it. This seems to be not so much a reasoned, as a mass, opinion. It is a sort of temper of the times. It applies as well to the church, as does a larger part of the contents of this address. All the more, therefore, is it a matter of the very gravest concern.

What, then, is wrong with the synagog? Just this. It has gone the way of the people. It has given the people what they want. It has not dared to be alone with God, to be the comforter and inspirer of just the faithful—even though they were few, to be satisfied to preach, like the prophets of old, even to a heedless generation, knowing that it belonged rather to the future and the eternal years. And the people, who were themselves without faith, had less and less use for an oracle that was growing to be more and more like them; and finding that the synagog was trying to do what, under the modern division of labor, other agencies had been created to do with much more effectiveness, they came to the sensible conclusion that the synagog has no vital use or place in the world.

What, then, should the synagog do? Let it be itself. Let it be a synagog. For when the synagog is itself, there is no other institution on earth that can take its place; and however the spiritual moods of man may ebb and flow with the times, the synagog will abide as lasting and as indestructible as the very pillars of time. As long as there is hunger in men, so long will men need bread, and as long as the hunger is not for bread alone, so long will men need the synagog. Perhaps never before was the synagog needed as much as in our own day. The very best proof of it is the empty pew; for the empty pew is a sign not of a mere absence but of an alien viewpoint, a viewpoint held so extensively as to be tantamount to a *Zeitgeist*, and reaching so deep as to involve the very definition of reality.

The average modern man defines reality in terms of bulk, number, polydimensional mass and power. The great is the big. The high is the mighty. The lasting is the solid. The awe-inspiring is the mass-compelling. A great nation is a nation of many miles and millions. A great achievement is a sky-scraper. A great man is a man of magnitudinous properties. A great synagog is a synagog that boasts of at least 1,000 members. A great rabbi is a rabbi of a higher advertising visibility. It has ever been so, only in our day it is more so than ever. Ours is the age of the machine, the industrial revolution, big business. We accomplish miracles with things. We measure civilization by things. We

have apotheosised the business man because he deals in things. There have been historic epochs when the warrior, the monk, the knight, the scholar, was the beau-ideal of the age, the type of what was best and highest in the land: in our day it is the business-man. He has a head for things, therefore he is the head of everything, even of our house of healing and learning and prayer. Of course, we want our sons and our daughters to go into business when only thus can they attain success in the eyes of the world. Who would not rather be in the "Who's Who" of Broadway than be the president of a university or a mere benefactor of the race? Who would want to be a rabbi when he can make more money as a merchant and when the world judges him by the money he makes? Who would worship the God of Sinai when everyone worships the God of *Getting-On*? Such is the point of view of the average man, and, after all, a man's point of view is and makes the universe in which he lives.

To such a point of view the synagog stands in uttermost and unalterable opposition. It challenges the very definition of reality that is put forth as the dogma of the age. It proclaims instead its own abiding faith in the reality of the Unseen. "The grass withereth, the flower fadeth, but the word of God shall stand for ever." "Not by might, nor by strength, but by My spirit, saith the Lord." "For the heavens shall vanish away like smoke, and the earth shall wax old like a garment, but My salvation shall be for ever." Here we have it: the world of the senses, even heaven and earth, is transient and evanescent, and the only reality that is sure and lasting is that which cannot be sensed at all, the spirit, God, the Unseen. And we are enwrapped by the Unseen as is the seed by the earth, dependent on it as is our breathing on the air. Take a heap of iron filings; cover them with an opaque screen; move a magnet above the screen; the filings rise and move with every movement of the magnet; they are obeying a pull from what is to them an unseen world. Take a fish in the sea; it is moved by the lift of the tide, which, in turn, is due to a pull from the moon thousands of miles away; the fish is under the dominance of a force acting from what is to it an unseen world. Such is the Reality of the Unseen in our lives. We hear a voice as though

from behind; we feel an elevation as though drawn from above; we move toward a goal that is not altogether of our own choosing or understanding. Something is there. Where? We know not. What is it? We know not. What is it doing? We know not. Nevertheless something is there. It is the Reality of the Unseen.

Such is the dogma of the synagog. For the Unseen is not merely a vacuum and a vastness beyond the horizon of our little selves. It is a Power that is living and loving and hallowing and that follows with a deep and personal interest the deeds and the destinies of men. And the synagog is the inlet, the upwelling, the revelation, of the Unseen in the life of the race. It interprets the Unseen in terms of God. What then becomes of the dogma of our age?—its standard of value, its criterion of success, its appraisement of the highest good? There is a complete reversalment. The world is turned upside down, or rather right side up. We no longer measure by cubic dimensions, by mass of accumulation, by the coefficient of caste, by the trophies and the glories of the aggrandizement of self. Not what we have but what we are; not how much we gather but how high we aspire; not whether we are with the majority but whether, even though alone, we are with the right; not whether we are rich enough to buy from others but whether we are rich enough to give of ourselves to others; not length of life but depth of living; not greatness of name but greatness of soul—this is the standard of the synagog. Suppose, then, to take just one example that is close to us, we are destined to preach to a small congregation in a small town. By what standard is it small? God revealed himself in a bush in the desert. God preached not to imperial Assyria or to mighty Rome but to little Israel. We can make our congregation great by the spiritual fulness of our ministry. But the people say we are a *little* rabbi as long as we minister to a *little* congregation. And we rabbis are human; we are weary of contending with so colossal a thing as a *Zeitgeist*; so we, too, have learned to say what the people are saying. As a matter of fact, a metropolitan congregation is in some very vital particulars far from a success. How can one serve a thousand mem-

bers and serve them as a rabbi should serve his people? Of course, if a rabbi is expected to be nothing but an eloquent voice heard on stated occasions, he can serve five and ten thousand families with much more enthusiasm than he serves one—especially in these days of prodigious vocal amplifiers. But if the ideal of the rabbi is to be an ennobling influence, a welcome friend, a real comfort to the sorrowing and the fallen, an inspiring example of the strength and the contentment that come to one who has made for himself a beaten path to the Unseen, then may a metropolitan congregation be as often as not, a source of distraction and despair. A little rabbi! Why, there are men and women who go to the ends of the earth, where the foot of a white man has never trod, where many of them must perish in wild and lonely wastes, in order to bring to barbaric tribes the faith that is like a burning fire in their own hearts. And have we not within ourselves sufficient urge to make heroic renunciation even for our own people! What a revolution in spiritual values was effected by the war! Our boys entered the camp with a commonplace civilian idealism, with pride of caste and class, with distinctions of wealth, with the habitual, guiding principle of "safety first"; but they soon found they were being judged by the elemental, the naked, the rock-bottom qualities of the soul,—by how cheerfully they might endure, how fearlessly they might dare, how nobly they might die. And we saw them rise to the heights of the heroic and the sublime. We asked their uttermost, we judged them by their highest, and there was a spiritual outpouring that will never perish from the memory of man. Perhaps the severest indictment to be made against the standards of the world is that they do not stir the hidden powers of men. When it was hard and dangerous to be a Jew we were more devoutly and heroically the Jew than we are in our own day in those lands where to be a Jew is a mere accident of birth. As long as the rabbinate is merely a well-paid profession, we may suffer from a lack of rabbis for there are other professions that pay better; but if we rabbis hold up to the world an ideal of joy in service, of contentment in lowliness, of soldier-like loyalty in the name of the highest, then are we even more

likely to gather to ourselves the bravest and the best among our people. For say what you will, there is unused force hidden deep in the spirit of man that the world's coarse reach can never release and that can be released only by a force which is itself a force of the spirit.

Now, by what method does the synagog gain and give its insight into the Unseen? Again has the synagog been conventional and apologetic. Because rationalism was the dominant temper of the age, the synagog tried to be rationalistic. It tried to prove the validity of its truths and credentials by the same method as science proved the operation of the law of gravitation. As a matter of fact, the synagog is differentiated from both science and philosophy by a religious genius. Genius is knowing and doing by instinct just the right thing in just the best way. Man fashions laboriously an aeroplane and a compass to navigate the air; the bird does the same thing and does it much better by just being natural, by just trusting its untutored urge to fly. So is the synagog not a *rationale*, but an envisagement of God. It is not so much sight as insight into the Unseen. Like the prophet it seems a miracle because it claims to speak as an oracle. *N^eum Adonai!*—thus saith the Lord! The prophet never stops to prove how and whether the Lord said it. Genius is creative when seen from without: it is only transmissive as felt from within. A higher Power talks not to but through the human mouthpiece. The true embodiment of the Synagog is, therefore, not the *Moshe* of the *More Nevuchim*, (the Moses who wrote "The Guide to the Perplexed") but *Moshe*, the *Roeh Panim el Panim*, (the Moses who saw God face to face). For this reason could rabbinic Judaism never be the typical or the permanent in Judaism. It laid down the basic principle *Talmud Torah k^eneged kulom*—the study of the Torah is above everything. The logical consequence was that Talmud took the place of Torah, study, of revelation, the *Sofer*, of the *Nabi*, (the Scribe, of the Prophet). We became the People of the Book instead of the people of the spirit that created the Book. The formula of divine validity became *kakasub* (as it is written) instead of "*n^eum adonai*" (the oracle of the Lord). We say the theophany

of Sinai only through the obscuring screen of the *Shulhan Aruh*. In this respect is Reform Judaism a truer embodiment of the native genius of Judaism. It says *Torah keneged kulom*—above and before everything else is Torah—revelation. God spoke to Moses and to the Prophets, and in the same way, although in lesser degree, does He speak to you and to me. Torah is still law, for mankind without law is without light, but it is law because it is revelation, because it comes accredited to each man not by the mere authority of an external writing, but by the sanctions of his own spirit.

In this sense may it be said that a rabbi is born not made. Certainly if he can be made at all it is not by learning but by living. He sees God through the intuition of a spiritual Personality or through the insight of moral discipline and unfoldment. We do not realize to how great a degree our moods and our deeds are the interpreters, even the makers, of our universe. Every major mood is cognitive in character; every major deed is saturated in an interpretative medium: which is simply to say that we prove a moral truth by first living it. We see the universe in the likeness of ourselves:—not the *Ding an Sich* universe of Kant but the practical universe in which we work and laugh and love and die. After all the universe of metaphysics must conform to the universe of our vital needs. The final critic of any system of philosophy is therefore the average man, and because in him, so deep that he is not always himself aware of it and cannot in the least explain it, there is a hunger for the divine, can no philosophy hope to be valid and permanent that does not define the universe in terms of religion. For after all is said and done, we come up against ultimates that must be in their very nature intuitions. And perhaps to the very end of time will men find their own high and heroic moods their most valid justification of the divine in the universe. Spiritual personality, or the good deed that spiritualises personality, is therefore an eye, a gate, an open sesame, whereby there is revealed to us the mystic nature of the Unseen. What, then, is it to be spiritual? It is to live from an original, sensitive, and unmediated contact with the Reality of the Unseen. Two men say the same thing: for instance, "man has an immortal

soul"; one man says it on the authority of a book or a process of reasoning; the other on the authority of a deliverance from his own soul. You may accuse him of speaking on no higher authority than himself: he will insist that in what he says he feels an authority that is vast and impersonal and is somehow coterminous with the universe. It is almost equivalent to a sixth sense so that one sees and hears what is beyond the range of the eye and ear of the flesh. The difference between the man who lives from acquired beliefs and borrowed authorities and the man who lives from a genuine spiritual inwardness, is so subtle as to be really atmospheric, but it is nonetheless profound. In our day space is filled with wireless messages that are caught out of the air by some sensitive instrument attuned to the pulsations of an electrical energy. We listen to the instrument and hear only disjointed ticking, but the trained ear of the operator knows how to interpret those audible dots and dashes into a human message. And until it comes to another of these sensitive receivers and interpreters, that message goes on and on in its wanderings throughout space absolutely unheard and unknown. So is it with the thoughts or messages of the Unseen. The universe is full of them but they pass by unheard and unknown until they come upon an instrument that is spiritually sensitised and attuned to catch and to interpret their mystic pulsations. So does God pass by the star and the sea and the beast in the field, and He comes to consciousness in the soul of man, and most of all in the highest and the holiest among men.

The synagogue is therefore unique. It is unmediated communion with the divine. It rests on spiritual intuitions; it knows no force other than moral imponderables; it uses an alphabet that can be understood by man only when he is at his best; it measures achievement not by the years but by the thousands of years; and the glory and the consummation of its achievement is an invisible kingdom. Of course, men may assail it, men who are used to dealing in logic and granite, for its foundations are thinner than gossamer and air, are, indeed, of the very texture of the ultimates of life; but if it will only be itself it will endure like an element in nature. Only it must dare to be itself. It becomes a dena-

tured synagogue, and therefore a thing in which there is no power and in which men have no faith, as is perhaps its plight in our day, when it seeks its justification in the criteria of science and measures its success by its popularity as a community-house. One can in a sentence give his estimate of these supplementary aspects of the nature and use of the synagogue. The synagogue is not anti but supra-rational. Up to a certain point it should seek and welcome the corroboration of science but in its ultimates and in its intuitions it must claim a higher validity than science and it must have the courage to insist on its primacy and to dare to live in the solitude of the heights. Likewise may and should it strive to be a people's center. Why should it not help people to get together, to enjoy themselves in a wholesome way, to have classes and debates and shows and the like. We may take all that for granted. No gladdening or socialising utility is alien to the synagogue. But we must not mistake the activities in the synagogue-house for the spirit of the synagogue. Not in the communal but in communion lies the universal therapy of the synagogue. If the synagogue can give to one man for one hour in the week that spiritual experience which we call *togetherness with God*, which consists of prayer rising from the heart to heaven and revelation descending from heaven to the heart, like the angels on the ladder in the dream of the patriarch, then has it done more than if it were to attract one hundred men in that week by a mere oration or by a social recreation. It may by this standard be not quite so popular. It may, in point of crowd, have to take third place to the club and the theatre. Very well. Its primary duty is to be faithful to itself and to the few who are faithful to it. It must win the crowd on its own terms. The *Sheerith Yisrael* (the Remnant of Israel) saved Israel once: it can do it again. Not infrequently we rabbis attract a crowd on terms that are cheapening to the synagogue. For men must learn that the forces and the fruitions of life are generated in the realm of the invisible, that they are puppets or masters of fate in proportion as they acquire strength and contentment in the spirit, that the nethermost foundation as well as the uttermost height of life is attained by being at one with the infinite, by attaining the Reality of the Unseen.

To our industrial, capitalistic, bulk-and-mass worshipping, era, all this may seem but "mythic bosh". Just there lies the duty and the opportunity of the synagog. It must change the spirit of the age. It cannot do it in a year or in a hundred years. It will not be called on to do it alone, for all the forces for good in human society will work with it. But it can and must be done. The opinions of men are, after all, fluid and mutable. Even the *Zeitgeist* is only an opinion, massive because the opinion of the mass. And the synagog must change it by spiritualizing it so that we will no longer measure men in terms of material plentitudes and magnitudes, but rather in such terms as will make them incorporate with the nobler issues of the race, even as the sunshine is incorporate with forest and fruit. But the synagog must insist first, last, and all the time that man is primarily a soul and that even though he have no hands wherewith to do things, no feet wherewith to go anywhere, and no tongue wherewith to speak, he may still be the greatest thing in the world—a great soul—if only he be right with God. Greatness of soul through communion with God—this is the simple formula of the synagog. And this formula means a tremendous liberation of spiritual power by which, and by which alone, our economic and political and racial problems may be solved and the hopes of the race carried to fulfilment. For as nature is a reservoir of energies which even as late as our day are still either only half-used or altogether unused, so is there latent in humanity potential spiritual force which even as late as this twentieth century is operating at less than fifty per cent efficiency. Men can be immeasurably greater than they are. They can be moved to high and heroic issues by a devoted leadership, by a great example of simple, sincere, and unfaltering trust in the goodness of things. This is the accountability of the synagog. This is paramount. All else is mere by-product. And this means that men must be raised to spiritual personality, that they must be given intuitional and inspirational access to the Unseen, that they must be taught to interpret their own self-realization in terms of the realization of human good and the hunger for God.

advanced one single step nearer a solution of the vexatious difficulties thrust upon us by the high cost of living not to mention the cost of high living. In the social world, the same sorry conditions obtain. Men are finding it more and more difficult properly to adjust themselves to their environment and adopt a sympathetic attitude toward their fellowmen. The devoted brother of the trenches has become the hated adversary in the embattled arena of commercial competition. What a mockery of all the high and fine rhetoric of the church were the race riots in this and other cities of the land and what a challenge to our boasted civilization are the pogroms of Europe with all their hideous and unspeakable brutalities! The religious world, too, which of all places should be entirely free of rancor, is constantly being shaken from center to circumference by the clashing contentions of creeds and sects. The ghost of the crusader still stalks about. The bigot and fanatic are constantly at work spreading the deadly poison of intolerance. Prejudice, that hideous offspring, conceived in the darkness of ignorance and reared in the fetid atmosphere of superstition, still spews forth its venom. The unfortunate plight of Israel remains unchanged. In spite of all the fervent pleas for a recognition of the rights of racial and religious minorities, the lot of the Jew the world over is a most precarious one. Although in every land he has given indisputable proof of his unquestioning loyalty and patriotism, he is still the despised and rejected of men. And so, all these century-old problems remain unsolved. The brute in man has not abdicated. The primal beast has not been destroyed. The spirit has not conquered the flesh. The world is sitting atop a seething volcano that threatens to erupt at any moment. The war, with all of its heroism and sacrifice, has seemingly been in vain. The eternal watchwords of democracy, humanity, justice, tolerance, are still only beautiful figures of speech. The world is not free, humanity is not unshackled, democracy is not yet regnant. "There is a famine in the land, a famine not of bread, nor a thirst for water, but of hearing the word of the Lord."

As a sorry consequence, our age is facing moral insolvency and spiritual bankruptcy. It is quite obvious, therefore, that this

nent establishment of a real brotherhood of men. How we treasured that vision and spread it on the canvas of our imagination to quicken our hopes and fire our hearts for the tasks ahead! How the flood-gates of joy were opened wide on the eleventh of November, 1918! Can we ever forget the pent-up emotions of that-never-to-be-forgotten hour on that greatest of all historic days! At last, our prayers had been answered, the last chapter of the tragedy was being written and all that remained to assure the future of democracy was the signing of the Covenant of the League of Nations; for this, we believed, was to translate the "sword-beaten-into-ploughshare" vision of the prophet into a blessed reality.

But, alas! that dream has been rudely shattered. Now that the war is over, we have apparently forgotten all the agony and travail of the past few years. We are no longer living on the heights of a lofty self-forgetfulness. We are back one more in the lowlands of pre-war days, following the same strange gods, worshiping at the same alluring shrines, pursuing the same siren follies and foibles. So, that instead of a world ahunger for peace, we find a world torn asunder by hatred and discord. Instead of progress being achieved in diminishing human want and suffering, we find social tyrannies, economic despotisms and fanatical prejudices daily making life an ever-increasingly heavy burden. Everywhere there is confusion and conflict, an astounding apathy to religion, a sneering, scoffing scorn of the sanctities of life. In the industrial world there is seething ferment and discontent. The old lines of battle are still being sharply drawn between capital and labor. The old conflict is still raging between employer and employee. The agitator is still abroad in the land. The human hospital is full of victims of industrial warfare and social conflict. Thousands upon thousands of human beings, because of economic maladjustment, are today groveling in the depths and darkness, in noisome cellars and pestilential hovels. A million or more children, robbed of their sacred birthright of play and education, are slowly but surely daily being done to death on the pitiless wheel of a grinding commercialism. The problem of unemployment is still as acute as ever and we have not

purpose to the conception of the priest, dedicated to the ideals of prophetic Judaism, with its stirring call to social justice, its lofty and sublime faith in a God of love and mercy, the Father of all men. Too often have we permitted ourselves to be diverted from our prime obligation and spent our energies in directions other than an enunciation of the fundamentals of our faith. Too often have we been influenced by the standards of measurement of the money-mart, the superficial judgments of the world, the cry of the multitude: "Speak to us pleasing things." Not so the prophets of old. They never consulted the thermometer of public opinion. They never worried about the verdict of the people concerning the merits of their message. Their ears were deaf to the cry: "Prophesy unto us smooth things." No! they said rather the unpleasant things, the things their auditors did not want to hear, the things that seared and cauterized their consciences with their unwelcome but medicating truths. It was heroic treatment, but it was the heroic treatment of the moral surgeon that alone could save their souls. Witness the denunciatory fervor of an Amos, the flaming indignation of an Isaiah, challenging the profiteers of ancient days, crying out against them that would sell the righteous for silver and the needy for a pair of shoes, who were turning judgment to wormwood and beseeching them instead to relieve the oppressed, defend the fatherless and plead for the widow. They never forgot that, as messengers of the Lord of Hosts, the law of truth—truth above everything else—must be everlastingly in their mouths. They grasped the great essential principles of true religion. Their God was a God of justice and righteousness who demanded justice and righteousness without any reservation from His people. Israel, they maintained, was chosen not so much for divine favor as for human service. Israel, the servant of God, meant nothing—it was only an empty phrase—if it did not also mean Israel, the servant of man. "Thou shalt love the Lord thy God" was one commandment and "thou shalt love thy neighbor as thyself" was its logical corollary. The democracy of man, the consciousness of human brotherhood, the denial of all caste, the repudiation of any aristocracy except the aristocracy of character, this was their

most insistent teaching and this, friends, is today the choicest, the fairest expression of modern, liberal Judaism.

The flight of time has not stilled the voice nor silenced the message of the prophets. These are as potent as ever. They urge us, their successors, to keep the faith and like them ever strive to be **מלאכי ייחוד** ambassadors of truth at the court of humanity and the altar of God. They would have us prove that the truths God committed to the heart of Israel centuries ago still utter their compelling charge as from Sinai's lofty peak; that the voice of the prophet is still heard speaking forth those tremendous affirmations, each one a veritable charge of moral dynamite: "Do justly—love mercy—walk humbly with God—cease to do evil—learn to do well. Let justice roll down as waters and righteousness as a mighty stream". Here, friends, is the sacred task before us. I know that there is nothing startlingly new or original in this program. It has been stressed time and again by men far more gifted but I venture, nevertheless, to propose it once more as the only possible solution for the present situation.

We must be convinced that, as messengers of the Lord of Hosts, our sphere of influence is primarily and distinctly a spiritual one. We must remember that we are dedicated, heart, mind, and soul, to this ideal. We can then leave to others the work of apologetics. We can leave to others heated arguments as to what constitutes the real mission of the Jew and how his interests can best be served. Beyond the faintest shadow of a doubt, let it be firmly established in our minds at least, that not as a champion of Jewish nationality but as a fearless spokesman of Jewish ethics, as an ardent advocate of Jewish conceptions of social justice and individual and national righteousness, would we have the Jew assume a position of leadership in the world. Let it be understood, beyond any possible equivocation, that it is our solemn conviction, first, last and all the time, that we are a religious community and not a nation; that the mission of the Jew is distinctly a spiritual one, not to be confined to the limits of any single country but world-embracing in its scope. Let us prove that this alone is the seal of our distinction, this alone the badge of our authority, this alone the tie that binds us together in one common,

united, indivisible, spiritual brotherhood, the *K'hal Yisrael*, the congregation of Israel. Let ours, at least, be the assurance that the future of the Jew depends not on a national home in Palestine,—for we are at home wherever we be,—but on a spiritualized age, a spiritualized world, a world dominated by Jewish ethics, Jewish conceptions of democracy and humanity, a world made better by our own ministrations as a kingdom of priests and a holy people, priests at the altar of God, a holy people in the service of man. Ours be the unwavering conviction, indeed, that, in the spirit of the founders of this republic, under the same inspiration of high and fine Americanism that led the honored President of this—his and our—country, his and our land of promise, to assume the sacred responsibilities of his high office with that solemn pledge—the finest definition of religion—“to do justly, to love mercy and to walk humbly with God,” it is the one supreme ambition, the one consuming passion of the American—and the American Jew—to help rear above all here in this land an enduring temple of human rights and human liberties. And his brother everywhere in all the lands across the seas joins unreservedly in this sublime aspiration. This is the only Jewish Peril, this is the only International Conspiracy to which the Jew gladly pleads guilty,—a Conspiracy of love in the interest of the largest well-being of all his fellowmen!

There is in reality, therefore, only one Jewish problem today and it is none other than this. It is not the problem of threatened assimilation, it is not the problem of apologetics, it is not the problem of counteracting the brutal attacks of anti-Semitism, it is not the problem of the mechanics of religion. It is neither our province nor our function to devise various schemes and devices—some of them very questionable and highly theatrical—to draw people to the synagogue. Crowded auditoriums are not necessarily indicative of a healthy and vital Judaism. Our one great problem is to stop the drifting away from the ancient mooring, to get our people to be more intensely Jewish, to arouse the Jewish consciousness to an appreciation of its heritage and the genius of its religion and so to infuse that consciousness with such a consuming devotion as leaping from soul to soul, shall sweep

all worldly distraction and opposition before it. It is our problem to win our people away from their meat and raiment philosophy of life, away from all the vicious influences of the day, away from all the enervating torridity of the godless spirit of the times that is wilting the fairest flowers, and get them back to the synagog that they may give to their religion a more commanding place in the curriculum of their daily lives. It is our problem to induce them not to leave their religion in the synagog but to take it with them into their daily affairs, that they make the religion which they pray the religion which they live, a religion not for one day but for every day, for the business grind of Monday as well as the tranquil peace of the Sabbath day, a religion that recognizes that as the wounded soldier needs something more than mere words of sympathy—he needs the cooling draught of water to quench his fevered thirst, the bandage applied by the soothing hand of the ministering nurse, and if need be, the healing surgery of the skilled physician—so, too, this world, above and beyond all else, needs that genuine, unadulterated, undiluted ministry of the spirit, that does not stop with prayer and ritual, that does not argue over theological subtleties, but goes out into the highways and by-ways of life, binding up the wounds of the broken-hearted, easing the burdens of the heavy-laden, proclaiming liberty to the captives and the opening of the prison to them that are bound. This, friends, is the Torah, this is *the* Law which we must see to it that people seek from our lips and this, I take it, is the most important, the most urgent and crying need of the present hour.

To accomplish this, we must begin with ourselves. To kindle the spark, we must be the torch. To fan the flame, we must be the fire. The fiery law must be ours. We need the prophet's vision, we need his loyalty, his enthusiasm, his kindling moral indignation, the flash of his eye, the flame of his soul, the passion of his heart for the religion of the clean hand and the pure spirit, the religion of truth, justice and righteousness. Would we save the world from moral bankruptcy, would we save the Jew from extinction, we must show that our religion means as much to us as it meant to him, that it calls forth from us as intense a devo-

tion and as willing a sacrifice. Here is the best answer that we can give to the anti-Semite, here is the best service that we can render ourselves and our holy cause. To others, then, the task of apologetics, to others the campaign against villification and slander. To us, messengers of the Lord of Hosts, the call of a militant faith that shall find us no longer dozing sentinels but faithful servants of the living God of all men, who will not be satisfied until we have seen the dawn of a new day, the golden age of Judaism, when every Jew will be a priest, every Jewish home a sanctuary and every Jewish heart an altar of righteousness! Amen.

MEMORIAL ADDRESSES AND RESOLUTIONS

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JACOB HENRY SCHIFF

SAMUEL SCHULMAN

The Central Conference of American Rabbis, at its annual meeting, April, 1921, in Washington, notes with profound sorrow, the passing away of Jacob Henry Schiff, and herewith voices its heartfelt sympathy with his bereaved family and with the whole household of Israel, in the loss of its great leader.

American Jewry is in mourning for its most distinguished son. It feels that its crown has fallen. By his personality, by his patriotism, by the munificence of his benefactions, and above all, by the perfect harmony which he illustrated in his life, between deep Jewish religiosity and the most manysided service to his fellow-men, he embodied what is best in the ideals of the American Jew.

In his death, our religion lost its most illustrious champion in this land. A great power in the world, because of his leadership in finance, his enthusiastic Americanism, his fine public spirit, his identification with every noble civic endeavor, his promotion of education and culture, and his magnificent philanthropy, which knew no distinction of race or creed, he glorified the name of Israel and sanctified the God of our fathers in his uncompromising loyalty to Judaism, in his love of his people, and in his fearless advocacy of the Jewish cause. He made the name of the Jew honored, because he upheld it in the world-wide realm of his

influence. Jacob H. Schiff was a great man, a great American and a great Jew.

He was a man of powerful mentality. He thought clearly and spoke incisively. He was a fine incarnation of the Jewish mind, which while it has the vision of idealism, retains a practical hold on reality. He was, therefore, the idealist and the man of sagacity in the affairs of the world. From the beginning of his life, as a young man, unto its end, he was swayed by a holy vision for the betterment of Israel and of his fellowmen. His heart, unto the last, remained young in its enthusiasm for that ideal.

The strength of his character, exemplified in his vigorous mind and powerful will, was matched by his bigness of heart and tender sympathies. He loved his fellowmen. He felt the pain of their suffering. As a philanthropist, he was not merely a giver of money, or an administrator and executive. He was unstinting in personal service. He loved to visit the sick and to pray with them. And his recreations he found almost entirely in his social service. And while there was about him a natural dignity, the expression of the commanding authority of his person, he was a man of the utmost simplicity and kindliness. He was always easily accessible. He was deeply appreciative of all men and women, who, in any way, faithfully and efficiently served the community. He delighted in honoring them. He became the staunch friend of scholars, rabbis and social workers. And he was splendidly loyal to them. He was patient, magnanimous and forbearing. He had a high sense of duty and made the greatest exactions upon himself. He was imbued with a noble humility which was the flower of his deep religiosity.

This great soul availed itself to the utmost of the opportunities offered by our beloved land. And Providence blessed him with eminent success. He loved his America with the passion of religion. Glory as he did in his Judaism, he equally gloried in his Americanism. He saw in America the synonym for humanity. He loved its free institutions. He looked upon America as the haven of the oppressed and as the land of promise for the Jew. He felt keenly the obligations of citizenship. He was in the front ranks of every movement for civic righteousness. And

when our country was called upon to enter the World War, he gave it, in inspiring word and deed, the full devotion of his patriotism. He stimulated the life of American culture, by his gifts to universities and his promotion of learning and literature.

The greatness of his manhood and the greatness of his American patriotism, were the fruits of his religion. Judaism was to him, essentially and exclusively, a matter of religion. The loyalty to the religion of the fathers, was shown in his personal pieties. He prayed daily. He attended regularly the public services on Sabbath and Holy Days. He loved the Bible and Jewish literature. He took pleasure in quoting from Holy Writ. The Mezuzah on the door of his home, was a real symbol and proclamation to the world, of the Jewish faithfulness that dwelt within it.

This personal faith was made eloquent in his great works on behalf of American Judaism. He stood above all parties. While in his congregational affiliations he belonged to Reform Judaism, he had a fine sense for historic values, and appreciated what was beautiful and lasting in the ancient heritage. He supported every fruitful manifestation of the Jewish spirit in our land. He loved the Torah, and gave with matchless generosity, for its perpetuation. Both institutions of Jewish learning in this country, the Hebrew Union College and the Jewish Theological Seminary, were equally dear to his heart, and he gave generously to their maintenance. His munificent gift made possible the new English version of our Scriptures, the joint work of the Central Conference of American Rabbis and the Jewish Publication Society. And he provided for the publication of the Jewish Classics of Post Biblical literature. He laid the foundation for the Pension Fund for Rabbis, ever solicitous as he was for the welfare and the honor of the teacher in Israel. More than any other man in this country, he combined with philanthropies that aimed to relieve every form of suffering, to foster secular education and to improve social conditions, a comprehensive concern for the preservation and the enrichment of the Jewish spiritual heritage.

Schiff's Judaism was pre-eminently religious. To the end of

his life, he refused to interpret it in terms of Nationalism. Yet nothing Jewish was alien to his heart. He contributed of his means to the work for Jews in Palestine, and latterly, learned to look with hope to the possibilities which it offered for some oppressed Jews. He bore the sorrows of his people everywhere, as a personal burden. He left nothing undone which promised some relief to Jews anywhere. He became the spokesman of American Judaism to the Jewish heart in all lands. Therefore, with our coreligionists all over the world, we mourn the passing away of the great man who helped his people with his faith, with his achievements, with his beneficence, with his idealism and wisdom and with his well-earned fame.

As the sages said of the patriarch Jacob, that he is not dead, so we say of our beloved Jacob, he is not dead for us. He lives in our hearts. He will live forever in the history of the Jew. The name of Jacob Henry Schiff will endure as a guiding star in the galaxy of the great men, the princes of the Jewish community, who became immortal by faithfully serving God, Israel and humanity. May the memory of the righteous be a blessing.

ELI MAYER

SAMUEL KOCH

The sacred privilege is mine of presenting an appreciation of our departed colleague, Eli Mayer. Colleague of all of us, he was the friend of many of us. I above all loved him. Together we registered in the same class in College in 1895. The contact, incidentally established there, deepened into an abiding friendship with the years. May our Heavenly Father have afforded an ample refuge to our departed friend.

Eli Mayer was graduated both from the College and from the University of Cincinnati in 1902. In 1918 he achieved the degree of Doctor of Philosophy, conferred by the University of Pennsylvania. The open-mindedness, love of truth and moral earnestness that characterized Eli Mayer reveal themselves in the history of his interest in this degree. The world conflict disturbed him much. He could not reconcile war with religion. He was in earnest debate with himself as to how one could endorse war and preach Judaism. In sheer desperation, he resolved to probe to the bottom the connection between Religion and War. His thesis, "War and Religion," represents the result of his study. Though he had not believed it, his investigation revealed a necessary relationship between War and Religion throughout history. And so, his distraught spirit was at ease.

Eli Mayer's ministry fulfilled itself in Helena, Ark., Philadelphia, Pa., Paterson, N. J., and in Albany, N. Y. Wherever he was he served with distinction. Though a mere stripling, in Helena, he already gave evidence of the selflessness and moral courage that dominated his life. An epidemic of scarlet fever was raging. Nurses could not be had. So Eli Mayer secluded himself

with a sick child and nursed it back to health. Verily, example is better than precept. Eli Mayer's life was ever an exalted preachment. He was literally a father to the orphan and a friend to the helpless. He found a joy in service, but publicity pained him. No ministry can afford to lose a man so noble.

To these qualities of the pastor, possible only to men who are hopelessly human, and indispensable in any successful ministry, Eli Mayer brought the instincts of the scholar. His welcome to Cardinal Mercier, upon the Cardinal's visit to Albany, was so compact of spirituality and force as to have won the commendation of the citizenry of Albany. The address on "Americanization" at the Regents' Convocation (1919) of the University of New York, flung off in white heat in twenty-four hours, has been adopted in the high schools of Albany as a model in English. He was planning a series of text-books for religious schools and for teacher-training classes when death intervened.

As scholar, gentleman, and pastor, Eli Mayer was representative of the finest traditions in the American rabbinate. And to these qualities he brought the gifts of a fine presence, a magnetic personality and a resonant voice. But for all his endowments, Eli Mayer was humble. To him pride seemed incompatible with religious leadership. He despised pomp and tinsel. He was an inveterate foe of cant.

Eli Mayer died all too soon at the age of forty-one. He seemed scarcely to have come into the plenitude of his powers. We bow in humble resignation to the will of our heavenly Father. To kindred, to congregation, to our Conference, the memory of Eli Mayer cannot but be an inspiration. May his widow and related dear ones, may the congregation he served so conspicuously find in this appreciation, embodied in our minutes, a token of the love his colleagues bore him. Our colleague has registered in the Academy of the Immortals. May his translated spirit rain sweet benediction upon us all for ever.

BERNARD CANTOR

SIMON COHEN

Struck down in the very fullness of his youth, torn from life as the unthinking hand of a child rends a budding flower, a brilliant promise ended, and radiant hopes shattered—such was the fate of him whom we now remember among our departed colleagues. Yet who dare say that this brief life was wasted? Who can assert that the career of Bernard Cantor, though spanned by only a few years, does not stand out ennobled, of equal rank with those of far longer days and more numerous achievements?

He was despised and lowly of men.

We hid our faces from him.

Surely he bore our own afflictions and received our blows.

The correction that was for our welfare was upon him,
In his stripes we were all healed.

Afflicted, he did not cry out, nor did he open his mouth,
Like a lamb led to the slaughter, like an ewe dumb before
its shearers

Who exposed his soul to death, and received the portion of
the wicked—

How poignant are these words of the prophet as we recall the life, the deeds and the fate of Bernard Cantor! For he, too, suffered an unmerited death—suffered that we might all of us receive new strength in carrying out the work of relieving the afflicted. As an exemplification of the martyr-nation Israel, what figure serves better than this martyr-rabbi, disdained, slaughtered, yet with the crown of immortal life?

Service, unselfish service, was the keynote of Bernard Cantor's life. It was no easy task which this purpose of his bade him follow. It exacted the utmost of his strength to cope with the miseries and afflictions of the world, it led him far away from scenes of happiness and contentment, it had only death to greet him at the end; but it was the only path which his earnest, generous nature could follow. From birth to death, from the beginning of his career to its bitter end, we find that ideal ennobling his days and shedding over them an unfading lustre, a lustre that was not of his own seeking, but which illumined his life because in word and in deed he walked with God.

Hyman Bernard Cantor was born in Buffalo, N. Y., on March 29, 1892. He attended both the Hebrew Union College and the University of Cincinnati, graduating from the former in 1916. It was there some ten years ago that I first met him and from that time on for five years we were classmates in both schools, until that day when we stood side by side to receive the blessing that should send us forth to minister to the house of Israel. Those years were by no means easy for Bernard Cantor. More than once he had met with disappointment and reverse—enough to force to resignation a spirit less dauntless than his own. But his unquenchable enthusiasm, his zeal and earnest desire for the work of God, carried him through all, and in the end he won not only honors, but also the esteem and respect of his teachers and his classmates.

There comes to my mind the recollection of an evening not quite five years ago, the last time that our class assembled together; when we met at the house of one of the university professors, there to renew the pledge of brotherhood and to fortify ourselves for the future by the spirit of fellowship. Every one of us owes the debt of that precious memory to Bernard Cantor. It was his enthusiastic effort that made that meeting possible; it was his spirit of geniality and good-will that pervaded its sessions; the warm glow from his own heart reached and kindled the hearts of all of us. How characteristic of him was this thought for others!

The first year of his ministry was spent in Wichita, Kansas,

where he won the hearts of all by his zeal for communal work and his eloquent words from the pulpit. From there he was called to serve the Free Synagog in New York, a mission that must have been especially dear to his heart, since it consisted largely of philanthropic work among the needy and distressed there. Here was abundant material for his earnest and sympathetic labors. Wherever the cry of distress reached his ear, he hastened to its assistance; and in his love and care for the poor, he shared their joys and their sorrows, he lived in their midst, though at the cost of his comfort, and even of his health. His very nature compelled him to give the last measure of his strength to the cause of removing the errors of prejudice and ignorance, and of bringing even to the lowliest his own fine ideals and noble purposes.

Some four years ago, when this Conference met in Buffalo, I had the opportunity of observing him within his own family circle. It was almost the last occasion that I saw him in this life. He had found time in the midst of those crowded sessions to bring into his home some of his old classmates, to share his hospitality. Unforgettable the recollection of his whole-hearted geniality, of his unfailing care and consideration for his family. It was no wonder then, to those of us who knew him, that almost his last words before departing on his fatal journey, were the plea, that should anything happen to him, as well it might, his mother might be protected and sheltered from want.

For his ardent spirit had already called him to his last and greatest work. Hearing the call of his distressed brethren in Europe, he had enlisted in the task of relieving their wants physical and spiritual. It was with a smile that he welcomed the opportunity of doing the hardest and most heart-breaking sort of work. It was with a smile that he went from place to place, bringing light and cheer and happiness with his coming; it was not so much the material relief that he furnished, as the fact that his very presence illumined the lives of the distressed. Into his own heart he received the sufferings and torture of his people; from his lips proceeded only words of encouragement and cheer. He must have known that his very mission carried with it its peril, that the money he distributed so freely bore his own death

warrant, yet in the midst of that valley of the shadow of death he feared no evil, for the Lord was with him.

On July 5, 1920, he set forth on his final journey in life with his noble colleague, Israel Friedlander. They went into that welter of lust and greed and beastly passions that had stalked into the ruins of a once mighty empire. He had been warned that the way was perilous, that the inhabitants of the regions were most hostile to the Jews, that the money they carried with them was in itself an invitation to destruction, but his only answer was, "I came to Poland not for pleasure. I came to serve". Away they rode, with death lurking in their path. At Yarmolince, in the Ukraine, they were beset by bandits, they were robbed, they were slain, their bodies were cast away by the roadside. Bernard Cantor had reached his goal; he had made the supreme sacrifice in the cause of humanity; and not one of us can think of the manner of his death and remain unmoved.

his virtues
Will plead like angels, trumpet-tongued, against
The deep damnation of his taking-off.

Thus ended a career, which, had it not been cut off at its very beginning, might have attained the highest pinnacle of what we proclaim success. We mourn the loss of the opportunity, the sacrifice of great possibilities. Yet had Bernard Cantor again been offered the choice of renouncing his mission and accepting the life of ease, or going on to death, he would certainly have answered, "No! Better to fall into the hands of men than fail in the sight of God; better to die, prematurely, than live the life of selfishness. If only my death will spur on men with greater zeal in the cause of these distressed brethren of ours, if others will carry on the work to which I give my all, my life is not wasted, it has achieved all I could ever have hoped for. I would rather lose my life than stain my soul!"

Be it Resolved, that the Central Conference of American Rabbis express to his bereaved family and to his fiancée, Miss Irma Abramovitz May, its sincere sympathy; and that with solemn pride it record his name among those of Israel's sons who have fallen that humanity might live.

FELIX W. JESSELSON

CHARLES J. FREUND

As the shadows of the Sabbath, September 11, 1920, were lengthening, Felix W. Jesselson terminated his earthly career at Grand Rapids, Mich. Ripe in years and after a ministry of over half a century in the cause of Judaism, he went to his deserved reward of a long Sabbath in return for honorable activity.

Born in Renau, Baden, on October 25, 1839, he received his early schooling at Karlsruhe. After continuing his education at Heidelberg he came to the United States at the age of twenty-one. His ministry of fifty years was carried on with a brief interruption, in Titusville, Pa.; Columbus, O.; Grand Rapids, Mich.; Danville, Pa. In these communities he worked zealously as a pioneer and prepared them for the leadership of American trained rabbis. The last decade of his life was spent in quiet retirement in Grand Rapids, Mich.

Felix W. Jesselson was one of the faithful band of the "Old Guard" who are leaving to the younger generation to complete the work so well begun by them. Ever a staunch admirer and follower of the founder of the Central Conference of American Rabbis, Isaac M. Wise, he supported him in all of his work. Of quiet and unassuming disposition he was held in highest esteem in every community where he served.

In recognition of his services in behalf of Judaism, which he served so long and faithfully,

Be it Resolved, that the Central Conference of American Rabbis express its sympathy to his family and that, in the records of the members translated to the Academy on High, his name be enrolled for unselfish devotion to Judaism's ideals,—a worthy example for others to follow.

SAMUEL WOLFENSTEIN

ABRAM SIMON

The practice of our Conference in dedicating a page in the Yearbook to the memory of a departed member lays a restraining hand upon me in attempting to pay worthy tribute to Samuel Wolfenstein. My affection and admiration for his character and career can scarcely be expressed in a few words. Justice to his unusual service to American Israel calls for the long range perspective which only the passing years will permit.

The late Samuel Wolfenstein was more than an individual. The movement of three decades of Jewish Child Welfare was personified in him. He gave direction and dignity to a new profession. He was a multiplier of souls. By a divine intuition he held the destinies of hundreds of radiant, pliable and trusting hearts in the palm of his fatherly hand. His step had the grace and swing of authority. The child was not conscious of being under discipline. The great institution of five hundred children was not a photograph in his mind, but a gallery of individual portraits.

Coming to the United States from Moravia at the age of twenty-nine, he accepted the pulpit of Beth El Congregation in St. Louis in 1870. By a stroke, which may be called providential, he was chosen in 1878 as the Superintendent of the Jewish Orphan Home in Cleveland, Ohio. Here for thirty-five years with amazing industry, fatherly devotion and practical idealism, he built up an institution which challenged the admiration of American social workers.

He attended the preliminary Conference in Detroit, in July, 1889; and since its birth and until the day of his death, he was a beloved member of our organization.

The Central Conference of American Rabbis herewith testifies not only to the high appreciation in which he was held by the American rabbinate, but also to the noble services which he rendered the Jewish youth of the land.

Be it Resolved, that this Conference mourns the loss of this noble leader in Israel, and sends its sincere message of grief to the children of our late brother, Samuel Wolfenstein.

MORITZ SPITZ

LEON HARRISON

Moritz Spitz, lately gone to his reward in the "Academy Above", was a strong character and a picturesque personality. He was of old rabbinical stock. His father before him, Rabbi Jacob Spitz of Louisville, was a leader and a teacher in Israel.

Moritz Spitz was distinctly one of the elder generation, both in his rabbinical qualifications and in his conservative standpoint. He was thoroughly at home in rabbinical literature, and he loved not only the ancient wisdom but the old ways. The cast of his mind was conservative. He hated extremes. Orthodoxy and radicalism were equally remote from the elective affinities of his soul. Of the two paths of which the rabbis spoke, one of fire and one of frost, he chose neither. He walked midway between them.

And he maintained his opinions and principles persistently and conscientiously, and fought for them valiantly with both tongue and pen. The sermons of Moritz Spitz were terse, meaty and traditional. They were always tinctured with Jewish learning; and there was always a point to them,—a nucleus of Jewish thought, from which radiated an inspiring religious message.

And as he proclaimed and defended historical Judaism by word of mouth, so also he fought for it as a gladiator of the pen. Moritz Spitz was a journalist whose "Jewish Voice" was an established institution in St. Louis, and indeed in the entire Middle West. He had a vigorous style and especially excelled in pungent paragraphs. He hit hard and straight from the shoulder; and especially when combating the enemies of Israel.

Moritz Spitz wore his armor in the battles of the Lord for fifty years. He celebrated his golden jubilee as a rabbi. Born

in Hungary, he officiated for a few months in Chicago before the great fire, and then served the Temple Emanuel in Milwaukee for seven years. Thence he came to St. Louis, where for forty years he was the active rabbi of the old B'nai El Congregation,—the Mother Synagog of St. Louis. He was a familiar landmark in St. Louis. He was known and honored by all. His ready wit and sterling qualities, his varied talents as well as his strength of character endeared him to the community.

Moritz Spitz beyond all else was a brave and loyal son of Israel. He was proud of his inheritance. He hated religious "slackers." He was never afraid to fight for his convictions; and when he fought, he was no mean antagonist. The House of Israel has lost in our departed colleague a true son, an able spokesman, and a worthy rabbi.

He won the love of all that knew him. May his rest be sweet, after his laborious and virile life, consecrated to the God of Israel.

ABRAM SAMUEL ISAACS

NATHAN STERN

A noble life, a simple faith,
An open heart and hand,
These are the lovely litanies
Which all men understand.

These are the firm-knit bonds of grace,
Though hidden to the view,
Which bind in sacred brotherhood
All men the whole world through.

Such are the opening stanzas of a hymn, found in our hymnal and written by Abram Samuel Isaacs, a member of this Conference, who died in Paterson, N. J., December 22, 1920. The verses, though declaratory in form, are of the essence of prayer in so far as they breathe forth an ideal reverently to be held and earnestly to be applied in the shaping of human character. For those who knew Abram S. Isaacs, these words are indeed the touchstone of his career, noble in purpose and simple, staunch, courageous of faith.

The environment into which Abram Samuel Isaacs was born August 30, 1851, in New York City, left its benign influence upon all his days. He was the son of a Hollander, trained from early childhood in England, the Rev. Samuel M. Isaacs, who was both the first Minister of Congregation Shaaray Tefila (now otherwise called the West End Synagog) of New York City and the first English-speaking Jewish preacher in the United States of America. The culture and refinement of his boyhood surroundings glorified his individuality as they fructified and

mellowed all his labor. The marked characteristic of his personality was gentlemanliness. Good breeding, good manners, unfailing courtesy, unfailing geniality combined with an extreme modesty which was almost shyness yet not lacking incisiveness particularly in thought and opinion set him apart and endeared him to those who would take the pains to approach him notwithstanding his excessive reserve and isolation. Peaceableness, cheeriness and a bright outlook on life, even though he intimately knew and keenly experienced sorrow which abetted him in his isolation, were the fruitage of that direction which culture and refinement best control.

The religious and rabbinic atmosphere of his boyhood home further engendered in the budding mind a great love for Jewish thought, life and letters and ultimately made for the choice of the Jewish ministry as his consecrated sphere of later endeavor. His preparation, therefore, apart from such contribution which his father made, was received at the New York University, at the University in Breslau, Germany, and at the Jewish Theological Seminary in Breslau. To his chosen profession he brought zeal and enthusiasm, a keen mind, an understanding heart, a painstaking, sympathetic and energetic personality and a genuine affection for the finer and nobler aspirations of the Jewish people. The pulpit did not and could not dignify him. He graced and dignified the Jewish pulpit and the Jewish ministry even as the thoughts of his mind and the promptings of his heart contributed to the improvement of American Jewish life and graced the field of American Jewish letters.

As a rabbi and teacher, Abram S. Isaacs showed decided versatility. He was rabbi, preacher, scholar, university professor, editor, author and publicist, popular lecturer, stylist, and poet all in one. In whatsoever he did, spoke or produced there were dignity, charm and fitness. He ministered from 1886 to 1887 at the East Eighty-sixth Street Synagog in New York City; and from 1896 to 1905 at the Miriam Barnett Memorial Temple at Paterson, N. J. From 1878 to 1893 he was the editor of the *Jewish Messenger* of New York City, through which the sincerity of his editorials and the genuineness of his policies helped shape Jewish thought on the current Jewish problems of the day.

From 1896 onward, according as the appointment read, he was Professor of Hebrew, of German Literature or of the Semitic Department in New York University.

He wielded a facile pen. In addition to his editorials in the *Jewish Messenger* and his contributions to that sheet, there are to his credit many essays, scattered through periodicals of note, which treat of themes relative to education or literature, to the Jew or Judaism. Of his larger and more pretentious publications, the first to appear was *A Modern Hebrew Poet, the Life and Writings of Moses Chaim Luzzatto*, in 1878, which was followed by *Stories from the Rabbis*, in 1894; *Step by Step*, in 1910; *What is Judaism*, 1912; *The Young Champion*, 1913; and *Under the Sabbath Lamp*, 1919.* He edited the Jewish Department of the *Encyclopedia Americana* for 1907 and the articles of the Semitic Department of the same for 1919 as well as the literature volume in the Young Peoples' Foundation Library, 1911. Of his poetic musings, many have appeared in journals and print, only two of which are in our Union Hymnal. Withal they are simple and direct in appeal and altogether inspirational. Many remain in manuscript. Of these, through the courtesy of his sister, one may be presented now. It was written during his last illness and shortly before death brought his life's ministry to a close. It is entitled, *Be Thou a Dreamer*.

"Be thou a dreamer, tho' the way be long,
And sombre shadows cloud the forward path,
Nor lose the gladsome hope and vision fair
Of brighter scenes and happier hours to come.
In each day's stir and strain, O live thy best
Nor spurn the duty that is thine to do.
However lowly, it is service still.
Yet dream thou on and never close thy sight
To vision of some sweeter, holier time
When battle-cries shall change to songs of joy
As hatreds vanish that embitter all,
While human hearts in every clime and creed
Shall realize at last their brotherhood."

*The Jewish Publication Society of Philadelphia has still another volume in press.

Here, the Jewish heart beats true while the Jewish intellect seals the blessed work of a life time. Better than aught else, these lines intone the fine impulses of a teacher born to instruct and to guide his students, his people and his audiences in order that these shall value the tasks which Divine Providence has assigned to each according to vision and understanding granted.

We, rabbis and members of this Conference, therefore, note with honor as we do with fraternal sorrow the passing of our colleague and friend, Abram Samuel Isaacs, whose death we mourn.

Wherefore, be it Resolved, that the Central Conference of American Rabbis record on the minutes of this convention its sorrow at the demise of Abram Samuel Isaacs and that, in recognition of the loss sustained, a message of sympathy be sent to his surviving sister and sons.

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THE HISTORY OF JEWISH PREACHING WITH
SPECIAL REFERENCE TO ADOLPH
JELLINEK

HARRY H. MAYER

It is generally agreed that the greatest Jewish pulpit orator of the nineteenth century was Adolph Jellinek. If his oratorical and literary and homiletical rating were to be determined by the opinion of his contemporaries concerning him, he would be securely established in this position of pre-eminence by a vote of acclamation. The unanimous verdict of his contemporaries that he heads the list of modern great Jewish pulpiteers may be challenged but cannot be ignored.

There is, of course, much room for difference of opinion with regard to the merit of a preacher. The fact that Jellinek was esteemed by all in his day and age to be the brightest ornament of the Jewish pulpit puts him in a class by himself. His reputation as the most gifted of rabbi-preachers has suffered no eclipse since his eloquent voice has been silenced in death. It is passing strange that up to this date, twenty-eight years after his death, no critical study of his preaching has been attempted. Brief notices have been printed concerning his sermons as they were issued from time to time in pamphlet or book form, laudatory references to his greatness as a pulpiteer are supplied in profusion by the obituaries that were written in his memory, and the entire Jewish journalistic literature of his generation teems with praise of his eloquence. But no systematic, analytical study of his methods and powers as a preacher has ever been published.

Our Central Conference of American Rabbis has done well to honor his memory in this year of the centenary of his birth, by making a place on our program for a paper dealing with Jellinek, not as a man, a scholar, a leader or rabbi, but exclusively in his relation to the history of Jewish preaching. For not only is this aspect of his activity the dominating feature of his life, but it was his homiletical genius that made him the idol of the Jewish community of Vienna and a spokesman of Judaism whose homiletical methods have been the admiration and the despair of rabbi-preachers throughout the world.

The deep impression which his preaching made on those who heard him is graphically described by the Rev. Simeon Singer in his literary remains edited by his son-in-law, Israel Abrahams. The Rev. Singer on page 89 of his *Lectures and Addresses* (George Rutledge and Sons, London, 1908, Bloch Publishing Company, New York, same date) says that "once only" was it his "privilege to hear him preach" and that he remembered his voice to have been "clear, penetrating, yet perfectly flexible; his gesture and delivery easy and graceful; his language the purest classical German, full and apt" and that he "with the enviable instinct of the born orator, not only never paused for a word but never missed the right one; his style of treatment the most finished and artistic, exhausting his subject, not his audience." The Rev. Singer continues as follows:

"The occasion on which I heard him was the Sabbath, *Parshat Ki tabo*. His text was Deut. xxvi, 12-15. He drew a picture of Jewish prosperous life in ancient Palestine, and used it to suggest what Jewish life in modern Vienna (and, for that matter, in modern London) ought to be. I saw, and as I recall the preacher and the sermon, still see, the procession of a nation of devotees pass in a living scene before me. The passage, indeed, is striking enough in the brief original. But under Jellinek's hand it assumed form, color and movement I had never before suspected; the obscure references soon lighted in the fullness of the speaker's knowledge of Talmud and Midrash;

the application grew so naturally out of the introduction that I could not explain to myself why I felt it to be so new; while the whole discourse was so free from pedantry as is only possible with a preacher who has *Geist* as well as learning, and something of the Miltonic union of scholarship with imagination. As I listened, I was affected by the sermon profoundly. For a time I was meditating vows of withdrawal from the clergy. Unless one can preach like him, I said, one should give the world the benefit of one's silence. If the vow has not matured, the explanation is simple. Since then I have heard and read sermons not a few of other preachers, and though I am far from happy, I am more reconciled. A world which should never be preached to unless by Jellineks would be in a parlous state of spiritual destitution."

This glowing tribute from the noted Jewish English preacher may be accepted as no more than the famous eloquence of Jellinek must have deserved. In Jellinek's printed sermons the dynamic, magnetic quality of his spoken words has not been lost. That they retain so much of the sustained passion and enthusiasm they must have had when originally delivered is due in some measure to the manner in which they were prepared. He carefully wrote out every word of his discourses and recited them *verbatim*.

It is and has long been the custom in Germany and Austria for the preachers to write out their sermons and to deliver them word for word after having committed them to memory from the finished manuscript. We know that there are grave objections to this method. We know that the great French preacher, Fenelon, was so opposed to this method that he never wrote down anything even in the nature of a memorandum, and only four of his sermons are in print and these, crude efforts, dating from the early years of his career as a preacher. The German practice of memorizing the sermon word for word from the manuscript was generally followed by the Jewish preachers and when they deviated from this practice they seemed to feel that an

explanation or apology was due from them. Abraham Geiger was one of the few rabbis who in his pulpit discourses disregarded the prevailing German custom.

Professor Maybaum in his book on Jewish Homiletics devotes a great deal of space to impress upon the student of homiletics that the *memoriter* method of delivering the sermon is the best. In fact so much space is given by him in his book to the discussion of this question that it throws into the shadow much more important questions and contributes to the lack of perspective balance and thoroughness so deplorably in evidence in his volume, the only text-book extant upon this subject, for nothing but a literary curiosity are the interesting fifteenth century manuscripts by Joseph Ben Shem-Tob on the fundamentals of Jewish preaching. (Zotenberg, *Catalogue of Hebrew Manuscripts*, No. 325, 2; Neubaur, *Catalogue of Hebrew Manuscripts in the Bodleian Library*, No. 205, 2) nor is Ludwig Philippson's *Rhetorik und Juedische Homiletik* anything but a sketch in the form of letters and containing, to use the author's own words "only observations and hints, modestly stated and offered to any who may choose to accept or perhaps use them." (*Rhetorik und Juedische Homiletik*, Chapter 1, end of third paragraph).

The Jewish sermon as developed by the great Jewish preachers of modern times, Kley, Salomon, Mannheimer, Holdheim, Philippson, Sachs, Einhorn, Hirsch, Geiger, Stein and Joel may be didactic or exhortative, historical or ethical, biblical, talmudical, literary or philosophical, polemical or doctrinal, textual or topical, expository or parenetic, controversial or contemplative, but whatever its formal character may be it conveys with moral earnestness, spiritual truth in forms of Jewish thought. The masters of modern Jewish pulpit oratory never doubted that the emphasis upon spiritual truth more than upon objective truth is what distinguishes the Jewish sermon from the Jewish lecture or the Jewish essay.

Jellinek realized clearly that they misunderstand Jewish preaching, who think of it as moralizing or teaching or expounding. He realized that the true object of Jewish preaching is the expression of Jewish sentiment, the utterance of the experiences of the Jew-

ish heart; making use of any and all intellectual or emotional elements, but subordinating them to the one great end of giving voice to the inner realities of the Jewish life, with an outpouring of Jewish feeling that touches the hearts and kindles the imagination of the Jewish congregation. Jellinek in his Leipzig sermons shows the influence of the Kley-Salomon style of preaching. On his advent in Vienna he broke away from the leading-strings of the Kley-Salomon school with its anemic moralizing and its barren exhortation. The sermons of his predecessor, in the Vienna pulpit, Isaac Noah Mannheimer, had a deeper understanding of the heart of man in its craving for life-giving draughts from the wells of salvation; the sermons of Michael Sachs reveal a more generous sympathy for human frailties; Manuel Joel whose mind was as well-stocked and whose intellect was as finely trained, had a keener insight into the subtle processes of the human heart and was more profoundly philosophical. The outstanding quality of the sermons of Jellinek reminding one of the ancient Hebrew prophets is the passionate and superb protest he expresses against the hostilities and the hatreds of inter-religious and inter-racial relations. Combining broad-mindedness with practical sagacity he opposed with singular forcefulness and felicity everything that breeds class antagonisms, everything that hinders men and women from appreciating their common humanity. He protested with stinging satire against caste and pride of birth, against privilege and the tyranny of creed and custom, against food and shelter materialism and the gilded vanities of fashionable society.

Jellinek's diction is stately but not stilted. His sentences are characteristically German in length, but not diffuse nor involved. His language was generally level with the ear of his audience. His texts are striking and appropriate. It was his custom, according to his pupil, David Leimdorfer, to read his text from the Bible, then close the book and proceed with the sermon. (See *Alg. Ztg. d. Jud.*, Vol. 85, No. 5). He usually quoted a single sentence from the Scriptures as a motto for the starting point of his discourse, in most cases never alluding to it directly in the body of the sermon. Occasionally, however, he enlarged upon it

to give it the proper historical setting and not infrequently he treated it in detail as a spiritual truth to be viewed from many angles. He skillfully wove into his discourses biblical verses to make a telling climax or to lead up to his theme, giving them invariably in the German vernacular, the Hebrew being supplied in his printed sermons in the foot-notes.

The beauty of his diction and the crystalline clarity of his thought were enhanced by apt illustrations from the Midrash, the targumic and talmudic Haggadah, the Zohar, and the medieval Hebrew philosophers, nor did he disdain to quote now and then some folk-proverb or the words of modern authors. He not infrequently took the liberty to change the phraseology of the Bible and the Midrash preferring to give the sense rather than a literal translation. This cannot be made a just cause for criticism of Jellinek. His mastery of language enabled him to depart from the exact verbage of the passage cited to the greater clarification of the original. Thus he renders the well known saying: "Truth is the seal of God" with these words: "Die Wahrheit ist der Abglanz and der Widerschein Gottes." With a freedom that borders on license he indulges his proclivity to find hidden meanings in the Midrash. Times without number he elaborates verses from the Bible or sayings or stories of the Midrash in deft paraphrases ascribing new and unintended meanings to the original source. So common is this practice on his part that these "fingirte Gespräche" may be said to be a peculiarity of his preaching. A typical example of this is his treatment of the passage from Mechilta concerning the refusal of the nations to accept God's proffer of the Torah. From his elaboration of this fine Midrash I quote: "Thereupon God issued the summons to Ammon and Moab 'Will ye accept my Torah?' They answered 'What is written therein?' When God told them 'Thou shalt not commit adultery', they said, 'This command with all that it involves we cannot possibly observe, our history, the mythological tales current among us, our ordinary family life do not conform to it. We men of Ammon and Moab are chivalrous and gallant, we love risque experiences, our wives and daughters like to wear abbreviated costumes, they expose freely their bodily charms,

they are heroines, bent upon bringing the men to their feet, our pleasant society life would be robbed of its attractiveness by the severity of this command.'” (*Einl. i. d. Torah*, p. 51).

In many passages in his sermons, Jellinek was obviously punning, as in the following: “This man doesn’t like our temple; King Solomon is said to have been the wisest of men because he built a Temple that pleased all the Jews, who, as is well known, are all born architects (“masterbuilders”). אל תקרי בניך אלה בוניך” (*Predigten*, vol. 3, p. 111). Jellinek it must be admitted had the warrant of centuries of rabbinic precedent for the free interpretations in which he reveled. In the Talmud and the Midrash the homiletical expression, “Read not thus” (according to the true meaning) “but thus” (according to a fanciful meaning) is a phrase of common occurrence. The readers or hearers of these homiletical, rabbinical quips recognized them as such and were not in the least deceived.

Jellinek’s remarkable facility in applying the Midrash and the talmudic Haggadah to illustrate his thought is one of the most admired qualities of his preaching. By means of it he produced magical effects. An example of his use of the Midrash is the following:

“The Jewish residents of the city of Paponia or Epiphania were a queer set of people. They were celebrated for their fondness for jokes and puns. A rabbi once explained to them that they should use only such water in the preparation of the unleavened bread as had stood over night (in the Hebrew, *shelanu*). What did the jolly Epiphanians do when they were given this instruction? The following morning they appeared with empty pitchers in front of the dwelling of the rabbi and asked him for water. ‘What kind of joke is this that you are trying to play on me’ he exclaimed. ‘Hast thou not taught us’, they answered, ‘that we should take water that belongs to us? In other words, *shelanu*?’ ‘Well, have your little pun’, responded the master. ‘The Hebrew word which I employed you know well enough had not the meaning “which belongs to us” but signifies “that which has remained over night” and I demanded of you the use of such water in order that it might be cooled off.’ On another occasion they addressed to him the question ‘Where can we find mention

of Moses in the Torah?' Now wasn't I right when I termed the Epiphanians a queer set of people. Strange question! Is it a difficult matter to find the name of Moses in the Torah or can it be that the Jewish lads of Epiphania had not learned how to read Hebrew? Be this as it may the answer of the rabbi was as remarkable as the question that had been put to him. 'Open the book of the Torah at the sixth chapter', he replied, 'There you will find the statement "He is but flesh and the years of his life one hundred and twenty years."' Calculate the numerical value of the first word of the Hebrew text and you will have the number 345, the equivalent of the numerical value of the name of Moses.' Leaving out of consideration the verbal raiment of the thought in this Midrash—it certainly does not correspond to the taste of our time—and exerting ourselves to penetrate into the true significance of this question and this answer, we shall learn that the Epiphanians were discussing vital features of Judaism, for the Torah is distinguished from the religious literature of other faiths in this respect, namely, that the man who proclaimed the Torah in the name of God, our teacher Moses, in spite of his wisdom and his world historic mission never ceased to be a human being. The words of Scripture applied to him as to every other child of the earth: 'He is but flesh and the years of his life one hundred and twenty years.' His personality is not the essential thing in our system of belief which he first taught. In the words of Rabbi Jehudah Halevi, the people of the Torah are not called Mosates after Moses but they are called God's people. His name is not perpetuated by any festival commemorating any event in his life, neither his rescue by the daughter of Pharaoh nor the last days of his earthly existence. In fact, the name of Moses could be eliminated from the Torah without detriment to the lofty truths for which Judaism stands. The ladder erected by the Torah to enable man gradually to rise to heaven is the revelation that radiates from Sinai, on whose topmost rung is seen not the figure of a man but God himself, the essence of all that is lofty and pure and true and righteous and He alone is the ideal and the pattern of all our doings and deeds." (*Einl. i. d. Torah*, p. 33).

A host of imitators have tried to emulate him in his use of the Midrash and their bungling has proved that Jellineks are not made but born. Jellinek's sincere appreciation of the uniqueness of the Midrash and the talmudic Haggadah is eloquently expressed in a sermon on the Talmud, (*Predigten*, Vol. 3, p. 186). His contempt for the imitators who unconsciously travesty his habit of adapting the Midrash to modern homiletical needs is expressed in a letter to his friend Leopold Loew published in the fifth volume of Loew's collected writings, to whom he pours out his indignation as follows: "When I met Dr. Leopold Kompert recently I told him that he and I had caused many an act that should lie heavy on our consciences. Surprised as he was by this reproach, I reassured him by explaining to him that his stories of ghetto life and my sermons had called into existence numbers of clumsy imitators who, in defiance of good taste and the canons of aesthetics, mimic us, and are parading under our colors. Because, for instance, I utilize the agada on a larger scale, all the text jugglers who puff and blow under an excessive load of the agada in their sermons believe that they are disciples of my school. . . . These persons are like poor cooks who use pepper not as a spice but as a food." Jellinek himself observes a wise moderation in his handling of the Midrash, the Haggadah and the Bible.

Jellinek seldom strikes a false note. We cannot take him seriously, however, when in the second part of his collection of sermons entitled *The Voice of our Time (Zeitstimmen)* on page 101, he explains *Korban Ladonai* to signify an offering by means of which the non-Jew may be brought nigh unto the Lord. Nor should we have been greatly edified to hear him preach upon the theme that "the first of Nissan is the New Year for kings because the exodus from Egypt having taken place in that month the kings would thereby be warned not to enslave their subjects." Such shallow cleverness reminding one of the bizarre misinterpretations of the uncouth jargon sermons of the *Maggid* and the *Mochiach*, Jellinek generally left to less gifted preachers.

He indulges in flashes of humor. His description of the Vienna dandy sauntering along with his monocle and his walking-

stick is keenly satirical, likewise his portrayal of the arrogantly irreligious university student who says his prayers from the morning paper instead of the prayer-book. In the sermon in which occur the witty thrusts just mentioned is found also the following: "Say not the former days were better. Formerly the sermon lasted two or three hours, but now people complain if the preacher talks an hour. The sermon is now expected to have the brevity of a telegram, without connecting links or transitions, in a loosely connected style, the more loosely constructed the better liked it is. Listen to what R. Menahem ben Solomon of Perpignon says: 'Let the preacher speak at the proper time and the proper length, in the proper place and with appropriate words, bearing in mind the teacher who having spoken at too great length and having been asked why he exceeded the proper limit of time made reply that his object was to enable the simple to understand, to which explanation the answer was given that for the sake of making himself intelligible to the simple he was making himself a bore to the intelligent.'" (*Predigten*, Vol. 2, p. 64).

Nearly fifty years prior to the birth of Jellinek, Voltaire said that preaching is played out since the subject had been exhausted. The pulpit is being more severely arraigned than ever before by the public and by the press and men in the pulpit themselves have not hesitated to join in the criticism of it which is heard on all sides. The statement is frequently made that the pulpit is a useless institution, that there is no reason why it should be continued, that it answers no imperative need. The statement is also made that if the pulpit is a useful institution then the men in it do not measure up to the requirements of their vocation and because of their unfitness for their task, because of their inability to take advantage of their opportunities, the power of the pulpit is declining. To those who may say that the pulpit is a useless institution, that preaching is a waste of time and labor, that there is no reason why the sermon, the religious discourse should be given, to those who make this criticism we may answer: read the history of the great preachers, Chrysostom, Bernard of Clairveaux, Bossuet, Masillon, Schleiermacher, Channing, Beecher, Jellinek; consider Peter the Hermit, who by his

eloquence in the pulpit started the Crusades; consider Isaiah and John Knox and Fenelon, who in the presence of kings shrank not from telling the unpalatable truth and who influenced profoundly the course of history; consider Savonarola, who for a short time was practically the ruler of the city of Florence and before whose burning eloquence men sat in tense silence and felt all the vice and sin that had found lodgment in their souls, all the avarice and greed, all the selfishness and egotism to which they ordinarily bowed their knees dissipated before the glowing eloquence of his rounded rhetorical periods. Let the sceptic consider these men and he will be forced to admit that the pulpit is by no means a useless institution and preaching a vain thing. If they say to us that these men were exceptions, that they would have been great whatever their work had been, that it was not because they were preachers but in spite of the fact they were preachers that they wielded the great influence they did, then we would answer them, why is it that for centuries men have gone to the house of worship and received the word of instruction from the pulpit? Jewish tradition makes the sermon one of the central features of the religious service. From the time of Ezra instruction was given to the people by reading to them from Holy Writ, but in order that they might know the meaning of the Sacred Law an interpreter was placed by the side of the reader of the Scriptures to expound the significance of the word of God to the people. The Bible and the expounding of it have always been pivotal features of the worship of the synagogue. Not altogether for the purpose of prayer have the people gone to the synagogue. It is my settled conviction that one reason that public worship was enjoined upon the Jews with the requirement that a *Minyan* should be present, both at prayer and at the study of the divine Law, was that the word of the law of God might be heard expounded before the multitude. The individual Jew could not be expected to understand the word of God unless he was equipped with the learning and the training to interpret it properly. In the central part of the worship in the synagogue the expounding of the Scriptures was placed, because nowhere else could the individual in response to his yearning to understand the Scriptures

receive the desired information with such facility, with such power, with such authoritiveness. Men went to the synagogue not only to worship, not even primarily to worship, but to hear the exposition of Holy Writ and its application to their lives. They wished to regulate their conduct by the law of God and nowhere could they learn the law of God so effectively as from the mouth of the rabbi-preacher in the synagogue. The role of the *Darshan* or Preacher, was certainly not less important than that of the *Methurgeman* or interpreter or that of the *Kara* or reader. According to Zunz (*d. gottesdiensl. Vortr. d. Jud.*, p. 458) the sermon in the synagogue was not merely tolerated, it was in fact required. Indeed a not entirely unambiguous Midrash teaches that to listen to the preacher is better than the sweet song of the *Methurgeman* (*Kohel. rab.*, s. v. *Tobhlishmoa*, 86c).

In the Christian Church the first preachers were laymen who had greater familiarity with the Scriptures than most of the congregation and they expounded to the congregation a certain passage from the Old or the New Testament in order to make it comprehensible to them. In the synagogue both the interpreter and the preacher were usually professionals, the former being most probably a synagogue official. The rabbi was usually but not necessarily a preacher. Levi bar Sisi, though he bore not the title of rabbi, was a preacher of note. Anybody of the people of Israel might preach provided he was qualified by learning and eloquence. Since the days when expository explanations of the Scripture were introduced in the synagogue and in the Christian Church, men have gone week after week in vast numbers without permitting anything to interrupt the practice to hear God's word expounded by the pulpit. Could an institution have maintained itself so long, if it was useless? Could preaching have received the homage of congregations all over the world week after week with unfailing regularity, if it were nothing but a dull scratching over of sterile ground? The very fact that the institution of the pulpit has maintained itself so long is reason to believe that it has responded to a need of human nature.

But it may be said if such was the case formerly it may not be so now; the pulpit may have outlived its functions; the people in

former days did not have the general education that the people have now; they did not have their newspapers, their periodicals, their books; the pulpit may have been supplanted; its function may have ceased to be essential in modern life because the work that it used to do is now performed equally as effectively, or perhaps even more effectively, by other agencies; with the general dissemination of knowledge that we have, with books and the newspapers to glean information from, the average man does not need, or thinks he does not need, the preacher to tell him what is right and what is wrong or to enable him to understand the law of God.

Jellinek would have been paralyzed with horror at the idea that the function of the pulpit could ever be outlived. Jellinek believed that preaching served as useful a purpose in his day as it did in former days. But since then the Jewish pulpit's influence in most countries has declined. Everywhere the congregations are smaller save upon rare occasions. Everywhere the minister's words fall upon deaf ears; everywhere there is a feeling that the preacher is not to be reckoned with as a real force in life. In confronting these conditions we must not overlook the fact that in the three centuries preceding the era of Jellinek the prestige of the Jewish pulpit had sunk so low that the smaller congregations except when they were visited by a traveling *Maggid* or *Mokhiach* had no preaching at all, while the larger congregations were as a rule satisfied with two or three *halachic-haggadic* discourses annually by the rabbi. Though the influence of the pulpit has been on the wane for some time and perhaps still is declining it certainly has not degenerated to the level to which it sank in the decadent period preceding the nineteenth century. If it is to be restored to the position of power and dignity that belongs to it, if it is to be again a lever lifting up the masses of men to higher levels, if it is to touch the conscience of the worshiper and to arouse him to a sense of duty towards God and towards his fellowmen it must have certain reforms that will change it. It must have instilled into it the life-giving impulse that is sadly lacking.

What must be attended to in order that the preacher may wield

the influence which his office and the history of his calling entitle him to have, which in consonance with Jewish tradition he should have over the mind and conscience of the congregation?

Adolph Jellinek in common with all great preachers lashed with impartial justice the follies of all classes of society. The preacher should lead a life that identifies him with no social group or class. It is notorious that working people refuse to go to church. It is a public scandal that the working man looks upon the preacher as a tool of the capitalists. Thousands and hundreds of thousands of working men never cross the threshold of any house of God in order to listen to a preacher, because they doubt the preacher's sincerity, because they feel that the preacher is a hypocritical servant of the rich; because they think that the preacher is out of sympathy with them and their struggles and their anxieties and that he has sold himself body and soul to the capitalist classes and that he declares in the house of God only those things which he believes will be agreeable to the laity who pay his salary.

On the other hand, there are among the well-to-do people not a few who deplore that the ministers have been affected by the virus of socialism and communism and Bolshevism. Many of the wealthy people regard the preacher as a disturbing influence, they suspect he has taken a stand with the working men against the capitalists in order to curry favor with the masses or in order to create a sensation or in order to be unique and different, or because he is impractical, not a business man really conversant with the vital issues that are at stake. Thus the modern preacher is between the upper and nether millstones. He has the working people arraigned against him on the one side; he has the business man, the wealthy and leisure element arraigned against him on the other side. The first reform that is necessary in order to make the preacher effective is to dissipate this mistrust; to make the rich man feel that the preacher is his friend and the poor man feel that the preacher is his friend. The preacher must scrupulously avoid anything that identifies him with any group or special set of men or any clique. He must hold himself aloof from any social contact that gives the impression that he is more inclined to one division of society than to another.

This is a difficult task. It is as difficult almost as for a tight

rope walker to maintain his equilibrium, but difficult as it is, it must seriously be undertaken by the preacher. He must keep himself apart; he must not even align himself too aggressively with political parties. I do not maintain that the preacher shall be a man without political affiliations, but I am firmly convinced that when he mixes in the dust of political strife, where selfish interests are often supreme and not the highest interests of the state or of religion, he diminishes the power that he should exercise. He may have his choice among the parties. He may express an opinion as to the ethical issues involved in a political campaign—he must if he is true to himself and true to his calling take a firm stand whenever he believes that moral issues are at stake in a political campaign. But that is an entirely different matter from being partisan in politics, and urging issues upon the voters because they are a party measure. We must have party organization, of course. It is imperative that there should be a certain group who, like the Swiss bodyguard of kings, are always faithful to their lord and ready to carry out his behests unquestioningly. But the preacher should not belong to the coterie of those who are partisans. When a political party elects its candidates to be president of our country he ceases to be partisan. He becomes the nation's president and not the president of the party that has elected him to office. The judge upon the bench delivers his decisions not as the representative of the party that has elevated him to office, but as the spokesman of the common law that has been handed down for centuries and as the interpreter of the principles that have been embodied within this law in order to enable a clear distinction to be made between right and wrong, good and bad, virtue and crime. So with the minister, he should be above party politics. He should represent something higher than what is contained within the circumference of any faction, any group, any body. It was impossible to mistake Jellinek for the private chaplain of any grade of the social scale. When the minister succeeds in this, his influence will be greatly enhanced. Jellinek though a moderate reformer was on the best of terms with the orthodox. He made no secret of his liberal views and many fine passages in his discourses are scathing rebukes to the opponents of reform, as,

for instance, the following, from *The Voice of Our Times*: "Not we who believe conditions are continually changing, who preach progress and religious evolution and perceive the initiation of a new epoch in the history of religion, not we are to blame that the ardor of so many hearts on behalf of religion has been chilled but they (the fanatically orthodox) who burn with zeal to destroy and devastate all that is not beneath their blood-soaked flag in alliance with them." (*Zeitstimmen*, vol. 2, p. 47).

The power of the pulpit has been imperiled also because the people believe that the preacher's words are vague and not definite, that they lack the element of concreteness. A reform that is necessary in the Jewish pulpit is, therefore, that the minister should make his preaching more practical, more simple, more direct. The chief reason that the minister's preaching seems to miss the target of its aim is, not because he has no decided views himself and is, therefore, unable to impart anything that the congregation may take away with them, but because he is infected by professionalism rather than influenced by the attitude the average man understands. The minister has been trained in theology. He has been educated in philosophy. He has some knowledge of literature. As a critic he is deeply interested in literary, philological, sociological and theological questions. He does not consider that these matters are esoteric so far as the congregation is concerned. When a deep problem in philosophy stirs him and he believes he has found an answer to it, he presents that answer to the congregation; but it is foreign to their lives, it is a problem that has never occurred to them and they do not comprehend it when they hear his statement. It seems like mere verbage to them or like a beating around the bush, instead of a direct attack upon the citadel of some wrong for some reason that is intelligible to them. They listen to a doctor lecturing to a class of medical students, they listen to a lawyer lecturing to a class of law students, their interest will lag. If it is a technical question being discussed it will seem like an avalanche of words that they are hearing. It has no application to anything they are aware of that exists in the heavens above or on the earth beneath, or the waters under the earth. But to the medical stu-

dents and to the law students who hear the lectures the problems are decidedly real and the words they hear are not sounds having no bearing upon anything in life. The minister forgets that his congregation consists of men who are unfamiliar with the problems of philosophy, the theories of sociology and the debated points of philology. When the minister discusses these extraneous matters, that is, extraneous to the lives of his hearers, he fails of achieving his purpose and leaves the impression that he is indefinite, hazy and vague in his own opinions, when such may not really be the case.

The minister must, therefore, reform his preaching so that his professional training will be kept entirely in the background. I do not go so far as some and say that his professional training has been at fault, that it has been a mistake to educate him in the Semitic languages and similar branches of learning in which he is an expert, or of which, at any rate, he has a smattering. I believe that all the knowledge he has gained will be helpful, but he should not be pedantic but let it color his thought unconsciously or subordinate it when he preaches to his congregation. He must lay aside his professional interest and get the view of the business man, the working man, the man of the household, the father of wayward sons, the struggling man who has been defeated again and again and needs consolation and comfort under the blows that are being rained down upon him. He must deliver a message of hope, of cheer, of encouragement to men who are grappling with difficulties and entangled in perplexities. He must brighten their lives and enable them to see the glint of sunshine between the rifts in the clouds that envelop their skies. He must help them solve for their peace of mind the eternal questions which the human heart propounds to destiny. He must be in touch with the spirit of the age. Though he has delved deep into the theory of education and economics and social science he must remember that he is addressing a congregation to whom these sciences are foreign. He should have no hobby of greater interest to him than the study of the human heart. That is a task which the minister can accomplish only when he realizes

that he has often been too much under the influence of professionalism.

In the third place, the minister has been overcome in his work by disadvantages that arise from the fact that in all of his preaching he has to contend against a lack of confidence which the people feel towards the Bible. Preaching that is not scriptural is not preaching. It may be a scientific discourse, it may be a religious discourse, but it is not preaching unless it is scriptural. This does not mean that every sermon must have a text. Some of M. Joel's strongest sermons have no text. Maybaum's contention, *Keine Predigt ohne Text*, is refuted with conclusive arguments by Bernhard Zreinlich in his preface to the posthumous edition of Joel's sermons. (*Predigten a. d. Nachl.* v. Dr. M. Joel, vol. 1, p. XII). Though the people have lost respect for the authority of the Bible, the sermon must be scriptural. Our fathers took as absolute truth everything that was in the Bible. Today people are inclined to be skeptical with regard to anything in the Bible. It will not satisfy a reform Jewish congregation to tell them that such and such a teaching is in the Bible, and that, therefore, they must act in accordance with it. They want other reasons. They want other proofs. They want to have their lives influenced not by a book published centuries ago which they believe was not infallibly inspired, as their fathers believed it was, but by something that has a direct bearing upon modern conditions. The preacher should not cater to this lack of confidence of the people in the Bible by disregarding the Bible. He should demonstrate to the people that the Bible is worthy of consideration. This too is a task of no small difficulty. We cannot take the Bible as a museum of archaeological remnants and make it interesting to the people. We must show them as Jellinek did that the people whose lives are depicted in the Bible were human like ourselves; that the people in Palestine of whom the Bible tells us had the same social questions before them that we have under a different aspect before us; that in all these thousands of years while man has progressed he has not gotten away from the fundamental things that are as true today as they were in the age of the Hebrew prophets. If the minister in his preaching can make

the Bible attractive, if he can revivify the characters that are embalmed in the scriptural narratives he will restore the confidence of the people in the Bible. We know that the Bible is the greatest storehouse of religious experience. We know that the social reforms which the Hebrew prophets advocated are the same that need to be advocated under the changing aspects of our times for today. We know that the redemption of the soul for which the Psalmist yearned is the same salvation for which the human soul prays today. We should likewise know that if the sermon is scriptural it will in a certain broad sense be Jewish and if it is Jewish it will in a certain broad sense be scriptural, since the Bible is the source, the center and the secret of the soul-life of the Jew. If the Jewish preacher can succeed in impressing this upon the congregation, and restore their confidence in the Bible, not as a supernatural book but as an unrivaled piece of religious literature, the efficacy of preaching will be increased. Too many rabbis yield to the criticism of the day that the Bible has no place in the life of modern men and talk about everything under the sun except the Bible. Let them instead strive to restore the Bible to the prestige which it formerly enjoyed and they will find that their preaching has gained a support that it could not have received from any other source.

If the Jewish preacher is to wield the influence which the office itself and the ability of the individual preacher should entitle him to wield he must not strive to compete with the lecturer. The best lecture will seem tame and insipid compared with a real sermon, a real religious discourse. The lecture shines by comparison with the average sermon, because it is more practical than the average sermon, but a genuine sermon that thrills the hearers, and persuades them and impels them to act upon what they hear preached is infinitely superior to the best lecture that was ever heard and no one that has ever had the experience of listening to a superlatively beautiful sermon and a superlatively able lecture and contrasts the two with each other will fail to choose the sermon as the greater and more inspiring and nobler creation of the mind. The lecturer tells us about the things that are seen and we are interested. The preacher tells us about the things that

are unseen. He must convince us that they are as real as the things that we perceive. He must show us that we live in two worlds, the world of reality and the world of ideals; the world of the body and the world of the spirit. Neither the lecture nor the sermon, the renowned rabbi-preacher, M. Joel, tells us, can be exclusively intellectual or exclusively emotional. "One may smile at the oft-discussed question", he says, "as to whether an orator should address himself more to the reason or to the emotions. An orator addresses himself primarily to neither of them but to the will. Every capable orator has a definite end in view,—he wishes to influence me to a decision, not necessarily that I may do something but that I may be convinced or believe concerning some particular thing." (Joel, *Festpredigten*, p. XIII).

The rabbi-preacher even when he discusses the material things, even when he invokes the aid of science to illustrate his points must have as his chief object the bringing home to the people the fact that there is an invisible world around us that is as real as the visible world.

The pulpit can and should regain its influence if this influence has been impaired. It can and should be as the pulpit in the days of Hoshaiah and Ben Zoma, in the days of Joseph ben Shem Tob, in the days of Jellinek, a mighty power for good. When the rabbi-preachers rise to the full measure of their possibilities, the pulpit will be given the tribute of respect and esteem and homage which it enjoyed even in the degenerate days of the Dubnoer *Maggid*.

The moral passion of the prophets and sages in Israel was translated by Jellinek into terms of modern life. Jellinek was brilliant as well as profound. He was emotional as well as philosophical. Though addicted to giving sermons on historical or archaeological subjects, his discourses on such themes were not worked out in the manner a historian or an archaeologist would approve being shot through with vivid imagination. Nevertheless his sermons had superb intellectual power. They had substance as well as elegance and charm. The real depth of his thought and the wide range of his philosophy had a tendency to be obscured by the exuberance of his rhetoric. His philosophy

was however essentially the philosophy of solid common sense. Rare were the moments when he was theological or doctrinal. An acknowledged authority on the Kabbala and its mysticism, he would not let himself be entangled in his sermons in the meshes of theological speculations or mystical refinements. He recognized that the eternal is the basis of things and if he referred at all to theology or doctrine it was for the one and only purpose of relating them to experience.

Comparing homiletics and rhetoric it has been said, "Rhetoric is the genus, homiletics is the species." To this theory the German-speaking rabbi-preacher subscribed. This theory is the basis of Professor Maybaum's text-book on homiletics and the cornerstone of Ludwig Philippson's disquisitions on Jewish preaching. Zunz in his classic work on the history of Jewish preaching ignores this point almost entirely disposing of it in a few sentences in connection with his treatment of the decadent Jewish sermon in the period just preceding the Reform movement. David Philipson in his interesting and able article in the Jewish Encyclopedia, *sub voce*, *Homiletics*, seems to be prevented by the limitations of space imposed upon him from entering into a detailed discussion of this question. The traditions of Jewish preaching outside the modern German school are opposed to this theory. The Hebrew prophetic writings, the Midrashim, the talmudic Haggadah and certainly the Derashoth of the Maggidim are anything but rhetorical in form and content. We now perceive that in the most effective Jewish preaching the moral and religious earnestness of the preacher and other necessary qualifications have been more important than rules of rhetoric.

Jellinek is the peerless master of the rhetorical Jewish sermon. His pulpit deliverances have the appearance of having been stiffened in a mold. His art is, in fact, too ostentatious. His passion and fervor burn with beautiful brightness and delightful warmth but he will not let them burst the confines of the neatly ordered chimney-place where they have been arranged like pictures in a frame,—unlike the leaping fire of Isaiah's flaming eloquence that rushes about consuming the dry grass and the stubble.

I remember having heard Prof. Maybaum in his classroom in the year 1896 say something like this: "Es ist zwar möglich aber

nicht wahrscheinlich dass Jellinek's Predigten einmal Barok sein werden." According to American tastes and standards Jellinek's sermons are too often obviously studied in their construction. The magic of the master's hand is too often obtrusive. In the moments when he achieves the highest art and is able to conceal his art we still feel that he falls short of our ideal of a perfect sermon which should be an irrepressible outpouring of spirit rising superior to the canons of art.

His printed sermons are well worthy of receiving the careful attention of the earnest student of Jewish Homiletics. They will doubtless continue through the ages to tower among the lofty landmarks of Jewish religious achievement.

DISCUSSION

Rabbi Felix A. Levy: I listened with a great deal of interest to the presentation of this paper, and received no little instruction from the fine analysis of Jellinek, and from the comparison of the difficulties of the modern preacher as compared with those of his day. I should have liked, however, to have heard something concerning the preaching since Jellinek's time. Preaching today is vastly different from the kind in which Jellinek indulged. Jellinek as the author points out, discloses very frequently the means which he takes to achieve his ends, showing that he at times is compelled to be artificial, but I question very much whether in a sermon you can have that perfect art which hides all artificiality. I do not know of any preacher who does this. Jellinek had numerous followers, men who came after him, and preached in his style, preaching splendid sermons that showed a wealth of Jewish knowledge. Jellinek it is true often went far afield to bring in a Midrash, but was very frequently most successful in bringing in his Midrashic and Rabbinic illustrations. I think, however, that Kalisch should have been mentioned. He was a splendid preacher, and knew how to bring in and apply the Midrashic stories. Now it seems to me that modern preaching—the kind of preaching that we men indulge in, has gone far afield from the standards set up by Jelli-

[illegible]

writes in English rather than in a foreign tongue. We must bear in mind that Jellinek was rather a model for sermons as they are preached in the German and Austrian synagog. The thing of interest to us, in a study of Jellinek, is rather to discover the forces that were at work in his life to produce such things. I regret that the writer of the paper had nothing to say in regard to the study of the Kabbala which so influenced Jellinek's life, and frequently, we find prefaced to his sermons references to the Kabbala which later we see reflected in the sermon, and frequently, he departs radically from the language and text showing that he was under the influence of the rational mysticism of the Kabbala. As we read his early sermons, we find that he was rather a link in the chains of Jewish rabbis and philosophers, and that he took the thought of the Hebrew philosophy, and very deftly adapted it to the spirit of the times in which he lived. This was about the time that the so-called *Wissenschaft des Judenthums* came before the people of Germany and Austria. It was the desire on his part to bring about a harmonization of this *Wissenschaft* which was one cause for this particular kind of preaching. We cannot help but notice the deep understanding he had of Jewish theology, and we find this reflected through all his sermons. Jellinek lived in a time marked by revolution in Europe and followed by the birth and development of anti-Semitism, and he stands as a bold champion, not only of Jewish tradition and Jewish preaching, but also a champion of Jewry against the various tendencies which were tending to annihilate the Jewish people. We can well afford to model our sermons after Jellinek in so far as they are based upon Jewish thought and Jewish tradition.

Rabbi Goldenson: I was particularly interested in the paper this afternoon because there is no subject in which we should be more vitally concerned, and which ought to engage our thought as much as this one. It deals with our problems and our special function and office in the world. The last speaker closed his remarks with the advice that it would be well for us to model our sermons after Jellinek. I disagree with such advice. We

should not model our sermons after anybody. No matter how fine a preacher another man may be, I feel it is a mistake for anyone to model his sermons after him. Every one of us has certain qualities and a certain personality best adapted to his own surroundings. What we must ascertain and use as a model is the type of person that we ourselves represent. The exercising of that kind of a personality, the qualities of which we possess, is to my mind, the best way to achieve success. I think we go astray when we try to get ourselves into the state of mind of someone else. One of the first things about preaching we ought to hold in mind is simple, sincere concentration. When we stand in the pulpit we should feel a real sense of responsibility to the men and women who come to us to listen to our explanation of Scriptures. We must give to every word that we speak the real conscientious thought that we owe to our religion, if we hope to achieve real success in our work, and if our work is to have any real influence on the lives before us. I feel that we should value our work rather by the influence which it has on the men and women who come to us than by the erudition which we display. I feel that our purpose should be to make the men and women of the present day realize their responsibilities. And in order to do that, we should use the Scripture if there be a Scripture passage that can help us. Or we should use a Midrashic theme if a Midrash comes to us naturally. But I do not believe that we should feel bound to the mechanical and artificial method of mixing verses of Scripture and Midrashic sentences. If every man in the congregation knows that it is not direct and immediate, no kind of enthusiasm will come from that kind of work. Certain persons have certain abilities that others do not have. Some can*preach analytical sermons; some descriptive sermons; some imaginative and poetic sermons. They have poetry in their make-up, and for them, it is well, to become as poetic as possible. But it were folly to tell another to try to copy after them.

Rabbi Max Heller: I presume I am probably the only person in this room who actually heard Jellinek speak. When I was

about fourteen or fifteen years of age, he came to my native city of Prague, and delivered a lecture on "Pseudo Epigraphic Literature." I remember him as a comparatively small man with a smooth face and a very pleasant voice—very penetrating, and yet, at the same time very soft and musical. He had a very fine flow of German, highly eloquent, a German that had not a trace of his Moravian origin, but rather reminded one of the Saxon dialect. Of course what he said did not make a great impression on my mind at that time, because my interest in Jewish things and in the subject of the lecture was not very great. The only impression which it left upon me, although I was even then interested in oratory, was the impression of a pleasant speaker. It is not quite as certain to me as it seemed to be to the writer of the paper that Jellinek was the most brilliant of all modern Jewish preachers. It seems to be rather that Michael Sachs in his time was looked upon quite generally as the greatest of modern Jewish preachers. It makes me feel rather uncomfortable to hear Jellinek put in a class with Martin Luther and Girolamo Savonarola; while I am not always trembling at what the anti-Semites are going to do, nevertheless, we have been justly ridiculed for comparisons of that sort, and it seems better to abstain from them. As to the discussion of preaching to which we have listened, I feel that we all have our own particular convictions in these matters, as to what ought to be the ideal of the Jewish preacher, and as to how far he should follow Jewish tradition. As it has well been said, such matters are controlled largely by the personal equation.

Rabbi Philipson: In the short time allowed, it is possible to devote oneself to but one phase of the subject treated in the paper. I shall endeavor to answer one question which the writer of the paper propounded, namely, what is the reason that our preaching today does not seem to have the effect that the preaching of Jellinek and of the other preachers of his time had? Of course, we do not know what effect our preaching has. The people that lived in the days of Jellinek were probably never affected by his preaching, for you must remember that we are

merely judging by the printed page, but if the preaching in the American synagogue today is not as effective as we might wish it to be, I believe that the fault can be laid to a very serious mistake which we have made. I refer to the differentiation between the sermon and the lecture in our Jewish preaching. It has created a division in our synagogue and the lecture is taking the place of the Friday night sermon, and as a result, the rabbi feels that in order to appeal to the people of today, he must lecture on all source of subjects, and the sermon, if one is given at all, is relegated to Saturday morning when the attendance is small, and the interest slight. Let us bear in mind that the business of the rabbi is preaching, not lecturing, and it is the duty of the pulpit today to bring back preaching to its proper place. And you will find from experience that that is what the people want. The lecture is something they can get anywhere. The sermon they can only get from the pulpit. The rabbi cannot possibly compete with the university men who are specialists in their own field, but as the preacher he stands paramount—in a class by himself.

Rabbi Gross: The paper which was read was very interesting from the point of view of suggestiveness and instruction, but I differ with the writer insofar as his analysis of Jewish preaching is concerned. I would place the emphasis on the emotional element, but I would not differentiate as a previous speaker did, between the lecture and the sermon. I agree that the sermon ought to be "shot through with spiritual passion" or spiritual glory, but there must always be so far as our people are concerned, the informative, the instructive, and even, the scientific and philosophic. It is true that our people are coldly intellectual, and unresponsive to emotional appeals. There is no doubt we ought to use the emotional element more, but even we must have a care lest we go to the opposite extreme and become too emotional. The difference between the lecture and a sermon as delivered in our pulpits is not so great as it seems, the university man on the lecture platform gives an exposition of his subject without reference to the ethical elements involved, while the preacher in his

pulpit lecturing on the same subject, if he does as he rightly should, will stress the emotional and spiritual side, which I believe is really the only difference between the so-called lecture and sermon.

Rabbi Jonah B. Wise: I feel it would be a mistake for any preacher to try to model after someone else. We should always speak spontaneously. The great Jewish preachers of olden times did not commit their speeches to memory. Elijah left no notes, the things we think of instantly and spontaneously are the things which endure and are effective. The tools of a workshop must be used in order to keep them in proper condition and spontaneity is one of the tools of our rabbinic workshop, and we should use it.

F

THE ATTITUDE OF THE JEW TOWARDS THE
NON-JEW

JACOB Z. LAUTERBACH

The greatest injustice which has been done to the Jewish people throughout the ages and which has been the cause of all the horrible crimes and outrages committed against them, has been the tendency among the gentiles to consider the Jew a stranger instead of a brother, an enemy instead of a friend. This attitude is not based upon correct information and sound conclusions; it is simply the result of ignorance as to what the Jew and Judaism stand for. Even in the manner in which he is judged, the Jew is discriminated against, in that people allow themselves to judge him without a hearing and to form opinions about his religion without knowing anything of it. The opinions of the majority of the gentiles on Jews and Judaism are based mostly on traditional hearsay and false rumors. Even many of the learned and educated of the non-Jews who, in any other case, would recognize the claims of scientific methods in collecting data of information and examining them carefully before passing judgment, seem to think, that in the case of the Jew and Judaism, they can ignore all rules of scientific exactness and abandon the usual standards of evidence.

Instead of collecting correct data and discriminatingly sifting the facts in order to get at the truth, they content themselves with references to some stray instances in Jewish life or to some casual remarks in Jewish literature on which they base their sweeping generalizations. The casual saying of one teacher, even though he be not prominent and not representative, uttered at one particular time, under peculiar conditions and with a special purpose, is represented as being the authoritative opinion of Judaism, accepted by all the teachers and valid for all times and

under all conditions. The exceptional act of one individual Jew, even if committed under certain trying circumstances in an exceptional frame of mind, is frequently declared to be typical of how the Jew in general would always act even under the best of circumstances. Such willful misinterpretations, or even unintentional misunderstandings, of Jewish conduct and Jewish teachings are necessarily bound to result in false conceptions about Jews and Judaism.

With those people who willfully seek to misinterpret facts and misrepresent Jews and Judaism it is of no use to argue. It would be futile to try to convince them of their error, for they are merely seeking an excuse for their hatred and prejudice, and their errors are really willful misstatements. They do not wish to be enlightened. Any attempt to prove to them the incorrectness of their views would be a useless effort. These people merely seek pretenses and false excuses for their campaign of hate, "and he that seeketh, findeth". Fortunately, however, these intentional misinterpreters of Judaism are comparatively few. The majority of those people who are prejudiced against the Jew are merely misguided by some misinterpretation of Judaism and by false rumors about Jews. They are easy prey to anti-semitic propaganda, because they lack knowledge as to what Jews and Judaism stand for. But they are open-minded and could be freed from their prejudice and made to give up their wrong opinions, if we would convince them of their mistake by giving them correct information and an authoritative presentation of what the Jewish attitude really is and what Judaism demands of the Jew in his relation to the non-Jew. Such a presentation on the part of an authoritative body of Jewish teachers and rabbis as represented by this Conference, is not only a duty towards the Jews who should be defended against slander and false accusation, but is also a patriotic duty which we owe to our non-Jewish fellow-citizens. The majority of the American people are liberal and fair-minded. They are true to the lofty ideals and noble traditions of this great republic. They do not wish to misjudge their fellow-citizens of the Jewish faith; they rather wish to know them better and to appreciate them. By giving them correct information about Jews and Judaism we

render them the great service of clearing away any possible misunderstanding and preventing them from doing an unintentional wrong in misjudging their Jewish neighbors.

But above all, it is our sacred duty to truth to expose falsehood, and to remove misunderstandings, to help the people to a true knowledge of the ethical principles of Judaism and its teachings in regard to the relations between man and man by giving them an adequate presentation of these authoritative teachings of Judaism. Such a presentation of the teachings of Judaism in regard to the attitude of the Jew towards the non-Jew, I shall attempt to give in this paper.

Limitation of space prevents me from going into a detailed discussion of all the minutiae of the Jewish religious laws about the conduct of the Jew in his dealings with the non-Jew and his relation to him. I must content myself with stating the general attitude of Judaism towards the followers of other religions and presenting the principles in regard to dealings with non-Jews and the treatment of them by Jews, as formulated by representative teachers of Judaism and accepted as authoritative Jewish teachings by the majority of Jewish teachers in the various periods of Jewish history. For only such teachings which have been formulated by representative and responsible Jewish teachers and indorsed by the majority of the people, as represented by their teachers, throughout the various periods of Jewish history, can be considered as the true authoritative Jewish teachings.

Our method, therefore, will be both historical and critical. The teachings on a certain point or the sayings bearing upon a special question, as held by the teachers of successive generations will be stated in their chronological order: and, whenever necessary, these sayings will be compared with whatever apparently different statements or contradictory utterances may be found in Jewish literature, and then critically and carefully examined, and an objective decision will be sought as to which of these sayings are authentic Jewish teachings and which are merely momentary outburst of individual Jews of a certain temper or a peculiar state of mind, produced by particularly unfavorable conditions, by sad personal experience or harsh treatment and cruel

oppression, received at the hands of the non-Jewish people of a particular time or in a particular country.

For, surely, it could not be expected that the Jew who finds his house burned, his property destroyed, his children murdered, his wife outraged, and himself cruelly beaten and tortured by a fiendish enemy, would embrace that enemy and say to him: "Thou art my brother, made in the image of my God and I love thee as myself." This would be unnatural and untrue. The Jew could not see in his savage persecutor the image of God! In the agony of his suffering, he would naturally utter harsh words against his brutal tormentor or even curse him. And if such harsh words, uttered by the Jew, when suffering in distress and agony, were occasionally preserved in the records of Jewish literature, they did not thereby become Jewish religious teachings and are not to be considered as authoritative expressions of Judaism.

The Jew has a right to justice. And justice demands that the Jew be judged only by the acts of the majority of his people, by the rules of conduct recommended and approved by his representative leaders, and by the dicta of his authoritative teachers, expressed in all normal times and under normal conditions, but not by some of his passionate outcries made in moments of excitement and in an abnormal state of mind, produced by extreme pain and suffering.

It should also be understood that when we speak of the attitude of the Jew, we mean the attitude of the Jew, as a Jew, as one guided in his conduct and controlled in his life by the principles of the Jewish religion, and not the attitude of one who may be racially a Jew or belong to the Jewish people, but yet may hold views diametrically opposed to Jewish teachings, or conduct himself in utter violation of all Jewish religious principles. For there are some so-called Jews who are guilty of transgressing the Jewish religious laws not only in their relation to God but also in their dealings with their fellowman, Jew or non-Jew alike. Such individuals do not represent the Jewish people. And the Jewish people or the Jewish community cannot be held responsible for any act committed by such individuals, or for any view held by them. Our theme, therefore, correctly

formulated, is the Jewish attitude toward the non-Jew, or the attitude of Judaism toward the followers of other religions.

And we must keep in mind and insist upon distinguishing the religion of Judaism from the religion of the Old Testament. Judaism is not identical with the Old Testament religion. This fact, which Christian theologians persistently refuse to acknowledge, has been known and accepted by every professing rabbinic Jew ever since the doctrine of the authority of the traditional law has been proclaimed, which was a long time before Christianity came into the world. The Old Testament contains simply the foundation of Judaism but the superstructure is larger than the foundation. Furthermore, the Old Testament, besides containing the principles upon which Judaism is built, contains also, especially in the Pentateuch, the constitution and the civil and criminal codes of law, intended for the ancient Kingdoms of Judah and Israel. And whether some of these laws, found in this statute book of the ancient Jewish states, can meet with the approval of modern conceptions of just and humane state laws or not; whether they compare favorably or unfavorably with the laws on the statute books of modern civilized states, discriminating in their legislation between their own citizens and those of other countries, these are questions with which we are not now concerned. What concerns us in our present discussion is the fact that the laws for the ancient Jewish state, like so many other laws found in the Pentateuch, do not form part of the Jewish religion as such. They have never been considered as Jewish religious laws in the sense that they must be observed by the followers of the Jewish religion in other countries outside of Palestine, or even in Palestine since the time that an independent Jewish state ceased to exist. Consequently, any of these ancient *State* laws of Judea, comparatively few in number, which may have made some slight distinction between citizens and foreigners in Judea, could not, and actually did not, determine the attitude of the Jew, as a follower of Judaism, towards the non-Jews in all the countries in which the Jews for the last eighteen hundred and fifty years have lived merely as a religious people obeying the laws of the land in civil and political matters.

And one more preliminary remark should be made. We must keep in mind, if we want to judge the Jewish attitude fairly and correctly, that Judaism has been constantly developing and there has always been progress and evolution in Judaism, even before the modern reform movement. With the ever-broadening of the Jewish conscience and the unfolding of the religious genius among the Jews, the Jewish religious authorities, as they grew in the understanding of the fundamental principles of the Bible, have discarded or modified many a law or ritual practice, prescribed in the Pentateuch, if it no longer harmonized with their higher religious conceptions or advanced moral standards. Such discarded views are no longer considered as the adequate expression of Jewish religious teachings. As illustration of such advanced teachings, one could cite all the instances where for the sake of *קדוש השם* or in order to avoid *חילול השם* the rabbis went beyond the law and demanded of the Jew higher ethical standards in his dealings with the non-Jew.

With these ideas in mind, we can now proceed to the discussion of our theme. We begin with the general charge brought against the Jews and Judaism. It is the oft-repeated false accusation that Judaism is a religion of particularism and separateness, that it teaches the Jews to be a separatistic and unsocial people, to consider themselves as the favorites of God and hence, despise, hate, and keep aloof from all other peoples. This charge, originally made by Greek and Roman heathen writers, and repeated by Christian theologians and anti-semitic writers up to this day, is absurd. It is both false and stupid. It is based partly upon ignorance and misunderstanding, but mostly upon intentional misrepresentation and wilful misinterpretation of facts. It endures only through the narrowminded persistency of those who repeat it, in stubbornly refusing to seek and obtain correct information, or, when such information is offered, in wilfully ignoring the facts and rejecting all proofs that speak against their cherished preconceived notion.

Every unbiased and open-minded student, conversant with Jewish religious literature, cannot fail to recognize that Judaism, as a religion, is universalistic in essence and character as well as

in its ultimate aim and purpose. It extends its endeavors for human welfare to every human being and includes all mankind in its plan of salvation. For, although Judaism, the product of the religious genius of the Jew, recognizes in the Jewish people a distinct and separate group, it does not mean to discriminate against other peoples. Judaism insists upon the religious separateness of the Jews from other people not because of hatred or contempt for the rest of humanity, but on the contrary, out of love for humanity. Judaism makes the Jews a distinct people and assigns them a sacred task to fulfill. It imposes upon them special historic obligations, prescribes for them special rituals and religious institutions, demands of them that they preserve their identity and maintain their unique character by being loyal to their sacred traditions and by cherishing and cultivating their great spiritual heritage, in order that they may be better fitted for achieving the special task assigned to them in the economy of nations.

This task is to become a blessing unto all the families of the earth and to benefit humanity. The Jew must therefore avoid anything that might impair his usefulness in that direction or hinder him in the accomplishment of his noble task. He must keep himself separate in religion only, in the sense that he should not give up his religious teachings and practices for the sake of becoming like the others. He is, however, to associate and mingle freely with other peoples, live with them in neighborly friendliness and brotherly love and thus be enabled to teach them the principles of his religion and to give them an opportunity to appreciate and follow his ethical teachings. In other words, the Jew must be separatistic in order to be truly universalistic. His separateness is not an end in itself, but merely a means to an end; the end being to spread the true knowledge of God among all people and raise all mankind to the high standard of holiness and ethical morality set up by the Jewish prophets of old. This view as to the position of the Jew among other people is shared by all religious Jews, no matter what their special theological bias may be. The universalistic tendency gives the fundamental tone to all Jewish religious literature, it echoes from all

the Jewish liturgy, it forms the special theme of the choicest prayers recited by the Jews on the most solemn occasions;¹ it has always been, and still is, the hope and the aspiration of every Jew, no matter to what group or party he may belong.²

It is true, Judaism teaches that the Jewish people are the chosen people. But there is a fundamental difference between the conception of the selection of Israel, as taught by Judaism, and the notion of being a chosen people as entertained by other ancient and modern nations. While the latter considered themselves as better and superior peoples and hence looked down with contempt upon the rest of humanity as being inferior, the Jewish people, in regarding themselves as chosen, consider themselves merely as the older, more responsible, brother of the other nations. Israel is called the first-born son of God (Ex. IV, 23) which clearly indicates that the other nations are also children of God, younger brothers of Israel. It is the duty of the older brother to be kind, considerate, helpful and loving to his younger brothers. Hence, Jewish literature has no such opprobrious epithet for the other nations, as the term "Barbarian" applied by the Greeks and Romans to all other people.³ For the Jew knows, because he has been taught so by all his teachers from the prophet Amos down to the rabbis of our own days, that he has been chosen not for special privileges but for special service, that as the older brother, with more responsibility, he has the duty and the obligation to be an exemplar to his younger brothers, a helpful influence and a blessing to all the peoples of the earth. Thus, the very doctrine of the selection of Israel, far from making the Jew particularistic and unfriendly to other people, has made him universalistic, broad-minded, tolerant, and friendly towards all other people. For, if he is to help in the education of the younger children of his Father in heaven, he can do so successfully only by loving kindness and sympathetic understanding of the younger children and not by an overbearing and unfriendly attitude. For "an impatient and ill-tempered person cannot be a successful teacher".

And the relation of Israel to the other nations, according to this very doctrine of the selection of Israel, is precisely the rela-

tion of teacher and pupil. There can be no enmity or ill-will on the part of a teacher to his pupil, especially when the teacher undertakes to teach voluntarily and without any compensation. Naturally, even such a teacher may occasionally get a little impatient with his pupils. He may, at times, be provoked to anger and righteous indignation by the indifference and lack of appreciation manifested by some pupils or by the misbehavior and bad conduct exhibited by others. At times, he may even wish to see such pupils disciplined and punished, but he does not wish them any real harm. He cannot think ill even of the worst of them. He never considers them hopelessly bad. If he did, he would surely give up the thankless job of trying to teach them, especially since his compensation is nothing but grievous disappointments and ingratitude. Yet, he does not abandon his task because he still loves his pupils in spite of their temporary indifference and their occasional display of bad manners and ill conduct. He persists in believing in the essential goodness and the potential nobility of his pupils whom he recognizes to be fashioned by the same Maker and of the same clay as himself. He knows well that he himself has attained to the position of teacher only by receiving the precious doctrine his great teachers gave to him and by assiduously training himself to follow the instructions and carrying out the commandments of his Master. And he feels assured that his pupil could do likewise. Hence, he never ceases in his efforts to help and benefit his pupil. Patiently and untiringly he labors at his task to impart to his pupil all the noble teachings and precious doctrines which it has been his own good fortune to acquire. He ignores the disappointments and swallows the humiliations and even disregards the insults which are occasionally heaped upon him, for he believes in the potential good qualities of even the most refractory pupil. He hopes and is convinced that his efforts will ultimately be crowned with success and that, sooner or later, he will have the joy and satisfaction of welcoming his pupils as his colleagues, collaborating with him in his sacred task. Could such a teacher be possibly suspected of hating, despising or wishing harm to and seeking to take advantage of his pupils? Only maliciousness or stupidity

could bring such charges against him. And the Jewish people in their relation to other peoples are exactly in the position of such a self-sacrificing, struggling teacher.

Of course, as a "teacher-people" Israel considers himself better trained in a moral-religious sense. If, out of a sense of false modesty, Israel should pretend that he is in no respect superior to his pupils, that he does not know any more than they do, and that he has actually nothing to offer them that they do not already possess, he would make a very poor teacher. He would be guilty of a betrayal of his sacred trust and a neglect of duty; he would practically be abandoning his task of being a teacher-or a priest-people. As a "priest-people" or "teacher-people", Israel properly believes himself to be in certain respects superior to his pupils. He claims to excel them in the things which he sets out to teach them, for he has received a longer training and a more thorough instruction along these lines. But he recognizes that his pupils are his equals in other respects and possibly even superior to him. In fact, even in his specialty, he believes them capable of being his equals if they would receive from him the instruction and the high teachings which he so gladly offers them. At any rate, this is certain. He can have no ill-feeling or contempt for them even while they have as yet not accepted his teachings. For these very teachings, which he proclaims, prevent him from discriminating against other people because of their different beliefs. His very religion, which he would like others to accept, teaches him to consider all men as equals and to have the same friendly attitude towards the stranger as towards one of his own people. This attitude of the Jew towards the non-Jew is taught in the very principles of the Jewish religion and is repeatedly expressed in numerous sayings by various Jewish teachers of all generations.

The most fundamental principle of Judaism is, according to the rabbis, the doctrine that all men are brothers, children of one father and one mother, as stated in the opening chapters of the Torah. Said Ben Assai, "This is the book of the generations of Adam (Gen. V, 1) is the most comprehensive rule of the Torah".⁴ It is, so to speak, at the root of the Torah. It has

been put right in the beginning of the Torah to teach that the basic principle of the Torah is, that all human creatures are alike, made in the image of God, descendant from the same first human pair, hence peace, equality, and brotherly love must prevail among men, for no one can claim to be of nobler birth and hence better than his fellow-men.⁵

The second great principle of Judaism, which is but a logical consequence of the first, is declared to be the commandment (Lev. XIX, 18) "Thou shalt love thy fellow-man—not thy fellow-Jew only, but thy fellow-man—as thyself".⁶ For, declared the same Rabbi Akiba, who quotes this great principle, "Every human being—and not only the Jew—is beloved by God since he is a creature of God, made in His image",⁷ and therefore he should also be beloved by the Jew whose religious ideal is the *imitatio dei*,⁸ to imitate God and to love whom God loves.

It is, therefore, a fundamental belief and the great hope of Judaism that there will come a time, the Messianic era, when all men will recognize these great principles and follow them and live together in brotherly love as behooves members of one family. It is the task of Israel to work for the realization of this ideal. This task involves a long educational process and only if the teachers are faithful in their endeavors and do their work creditably will God hasten the coming of that glorious time, the golden age of humanity.⁹ Israel, accordingly, must teach by precept and example, and hence he cannot in any way discourage or discriminate against his younger brothers, even though he may notice their shortcomings and find fault with some of their actions. If he did in any way discriminate against his brother, he would be a poor example and would bring his fine teachings and high principles into disrepute, and thus fail in his efforts to make the other people recognize and accept these principles. But above all, his religion, as we have seen, expressly teaches him that he has no right to discriminate against his younger brothers, made in the image of his Father; he has no reason to think himself essentially different from and better than the others.¹⁰

Human beings, so the Talmud and the rabbis teach, are afflicted with certain weaknesses or evil proclivities, because, although

made in the image of God, they are also made of flesh and in the form of an animal. They can overcome these weaknesses and suppress these evil proclivities only by training and discipline, by cultivating the spiritual or divine element of their being and making it rule over and control their animal nature. Or, to use the words of the Talmud, (*Kiddushin*, 30b) the Torah furnishes the antidote for the poison of sin and evil passion. The Jewish people who have received the Torah from Sinai, have, to a certain extent, by their training and their discipline, gotten rid of some of these weaknesses. The other nations, who did not accept the ten commandments, are more subject to the baneful influence of that original evil tendency, lodged in man's animal nature.¹¹ But those of them who accept these principles of the Torah are no longer in any way inferior to the Jew. In fact, these principles of the Torah were *meant* for all peoples. There was no partiality shown to Israel in giving them the Torah. It was offered to the other nations who refused to accept it. Israel, prepared by the family traditions from Abraham, Isaac, and Jacob to appreciate such teachings, had the good sense to accept it.¹² But God did not give it to them as their exclusive possession. On the contrary, it was intended to be the common possession of all peoples. For this reason, say the rabbis, the Torah was not given in Palestine, in order that the Jews should not be able to claim it as their monopoly and say to the other nations, you have no share in it. The Torah was intentionally and purposely revealed on Sinai in the wilderness, in "no man's land," so that any person of any nation can acquire it. (*Mekilta Bohodesh*, I. Friedmann 62a). Furthermore, in laying down these principles, the Torah addresses itself, not to priest, levite, or Israelite, but to mankind, and whenever any one of the other nations occupies himself with the principles of the Torah and practices them, he is fully equal to the highpriest who officiated in the Temple at Jerusalem.¹³ The Jew has but the duty to help all the other nations in acquiring those high principles of the Torah. In imitation of God who went around with the Torah among all nations, asking them to accept it, the Jew is also to seek to bring a knowledge of the

Torah to all the nations. One of the purposes aimed at by the Divine Providence with the dispersion of Israel, was that the Jew might thus be in position to spread the knowledge of God and His Torah among a larger number of men of various races and nations.¹⁴ No race or nation is to be excluded from this privilege.¹⁵

The great teacher, Hillel, who so admirably summed up the whole of Judaism in the saying, "What is unpleasant to yourself, do not unto your fellowman", has also given the following maxim: "Love all human creatures and thus bring them nearer to the principles of the Torah".¹⁶ That is to say, show your love and good will to all human beings and, in doing so, you will bring them near to the Torah and make them realize and appreciate its high teachings. In other words, not by forceful conversions and missionary enticements are we to carry out our mission, but by spreading the knowledge of the Torah and conducting ourselves according to its teachings.¹⁷

The non-Jew can be morally and ethically like the Jew and have all the spiritual advantages accruing from the Torah, even without formally accepting all the laws and rituals prescribed in the Torah. For, says the Midrash, (*Lev. R.* III, 7) "if the gentiles follow a wise course of ethical knowledge and moral understanding, they get the very essence and reach the fundamentals of the Torah and they love God with a complete and perfect love, no matter whether he sends them sorrow or happiness." And, says the Talmud, "the righteous among the gentiles will have a share in the future world."¹⁸ And just as it is not necessary for the gentile to become a Jew in order to share equally in the future world, so it is not required of him to be a Jew in order to share in the rights, privileges, and courtesies of this world, as far as it is in the hands of the Jews to bestow such privileges and courtesies. Nay, more. In this world, even those gentiles who cannot be classed as "righteous gentiles" are entitled to our consideration and friendly and honest treatment. There is nothing in the religious teachings of Judaism that would allow or justify any unjust discrimination against the non-Jew. The "fellowman" whom our religion teaches us to love as ourselves need not be

exactly like ourselves. Whatever his race, creed, or nationality may be, we are to treat him as we would like to be treated by him; we must respect him, extend to him our courtesies and refrain from taking any undue advantage of him.

Judaism does not impose upon the Jew the task of seeking to convert all the world to the whole system of Jewish religious law and practice, or to make them all members of the Jewish congregation. Judaism demands of us only to spread the knowledge of God and the fundamental principles of Judaism among all peoples. We can therefore not discriminate against those who do not formally become Jews and do not fully accept the whole system of the Jewish religion. The Jewish religious attitude towards conversion of the non-Jew is as follows: If the non-Jew sincerely wishes to become a Jew and join the Jewish community as a full member, he is welcome to do so, and after his attention has been called to the difficulty of the task which he is to undertake and to the possible material disadvantage that might result to him from such a step, he will be received most cordially.¹⁹ But the Jew is never to persuade him to do so, for there is really no need for the non-Jew to become formally a convert to Judaism. If he does not feel like doing it, he is not to be discriminated against and he is none the worse for it. He can nevertheless attain to spiritual heights and be like the best of the Jews, provided that he lives up to the moral teachings of his own religion and observes the so-called Noahitic laws, i. e. the seven commandments which the rabbis believed to have been given by God to Adam or to Noah, and thus made obligatory upon the children of the entire human race.²⁰ By observing these seven laws he is classed among the "righteous of the gentiles" and is equal to the best of Israel, for he observes the dicta of his religion and fulfills the commandments given to him, just as the religious Jew observes the laws given to him. Each one of them, then, is doing his duty and no distinction is to be made between them.²¹ Such righteous gentiles are considered members of the priest-people, and to them the rabbis apply the scriptural verse: "Thy priests are clothed with righteousness", (Ps. XXXII, 9)²² for, like the Jews, the priest-people, such gentiles are also helping to

spread the knowledge of God among the peoples of the earth. Of course, they are not regarded as Jews in such matters as are simply historic obligations or special religious laws incumbent upon the Jews as members of the house of Israel and upon all those who *formally* join their congregation. The gentile who does not believe in these laws and observances and is not a member of the house of Israel or of the Jewish congregation cannot, of course, function in a religious capacity in the performance of any such Jewish religious ceremony or ritual practice. But in all other respects, especially in matters of relations and dealings between man and his fellowman, no distinction whatever is made between such a gentile and a Jew. In fact, such a gentile, while, of course, he can not be regarded as a perfect and formal proselyte to Judaism, is considered by the Jewish religious teachings as being in a sense actually a proselyte. The rabbis have a special name for such a proselyte; they call him *Ger Toshab*.²³

To this class of proselytes or *Ger Toshab*, belong also the Mohammedans and all the Christian sects, since they believe in and worship the One God and they embody in their religious principles all the seven commandments given to Noah.²⁴ In fact, in some very important points the followers of these religions come much nearer to Judaism than the ordinary *Ger Toshab*. For, as pointed out by the great medieval rabbinical authorities, the Christians and Mohammedans acknowledge and believe in the divine origin of the Jewish Bible which is the foundation of Judaism, and in other fundamental teachings of Judaism.²⁵ Although in the case of most of the Christian sects, their belief in God is not identical with the purely monotheistic belief, as taught by Judaism, yet it cannot be doubted that they believe in and worship the one, true God, even though they associate other beings with Him. Their associating other beings with God, as giving him a son whom they worship like the father, is, of course, according to the Jewish teaching a false notion, and an incorrect theological conception. But it cannot be considered as idol-worship on their part. For, in reality, they do believe in the One God, only they have not reached the true conception of His absolute unity and oneness. They are mistaken but not ill-intentioned.

Their heart is directed towards the true God alone, even when they mention another being with Him, and according to a general talmudic principle (*Berakot*, 15a) "their words must be understood according to the intention of their heart."²⁶ This view that the non-Jew who associates another being with God is, nevertheless, to be regarded as a worshipper of the one, true God, not as an idolater, is held by practically all the rabbinic authorities.²⁷ Hence, all rabbinic authorities agree that the attitude of the Jew towards the non-Jew of the Mohammedan faith or of the Christian denominations must be the same as the attitude towards the *Ger Toshab*. This means that with the exception of religious matters of a purely ritual character and congregational activities, we make no distinction whatever between Jew and Christian or Mohammedan. We consider the Christian and the Mohammedan as brothers fully our equals, so that in all human activities, as in questions of law, business relations, social welfare work, neighborly duties and mutual helpfulness, we would treat them as we would treat the Jew. Moreover, even in questions of traditional beliefs, historic obligations, or forms of worship and religious ritual, we teach mutual respect and tolerance. Let each seek to find God in his own way, express his religious ideas in his own forms, train his children in the ways of his fathers and cherish the traditions of his people or of his religious group.

Having described in broad outline the general attitude of the Jewish religion towards the people of other religions and especially towards the Christians and the Mohammedans, we shall now take up the discussion of individual questions bearing upon the various relations between Jew and non-Jew and ascertain the teachings of Judaism concerning these questions.

Let us begin with questions of social and neighborly relations. The Jewish religion teaches that in all activities of social welfare work, in acts of mutual helpfulness between man and man and of kindness to neighbors, the gentile should be included as well as the Jew. Thus, according to the talmudic-rabbinic law, the gentiles are to share in the gifts of the poor which according to the law, (*Lev. XIX, 9-10* and *Deut. XXV, 19*) are to be left in the field at harvest time,²⁸ and furthermore, we must support the

non-Jewish poor together and equally with the Jewish poor,²⁹ and even appoint non-Jews together with the Jews as officers and administrators of institutions carrying on such works of charity.³⁰ We should also visit and attend the sick among the non-Jewish people, bury their dead and comfort their mourners, just as we would do to Jewish people.³¹ We should also offer protection to their property and help in the safekeeping of any articles belonging to them if such be in danger of being lost, stolen, or damaged, precisely as we would do for a fellow-Jew.³² We should also offer them assistance and encouragement in their work, even if the work is of a kind which the Jew would not be allowed to do for himself, e. g. agricultural work on the Sabbatical year.³³ Since the non-Jew is not prohibited to do this work, the Jew should be friendly and neighborly and offer him encouragement.

As a general reason for all these regulations, the Talmud gives the motive: מפני דרכי שלום "in order to further peace and good-will among all men alike." This phrase, מפני דרכי שלום has been ignorantly or wilfully misinterpreted by some Christian theologians, and taken to mean, merely to avoid the enmity of the non-Jewish population in whose midst the Jews lived.³⁴ This interpretation is absolutely false. The Talmud is quite exact in its definitions and terminology. When in the case of some other laws, it wishes to give the reason of the law as being in order to avoid the enmity or the ill-will of the heathen, it says so expressly and uses the phrase משום איבה for the sake of avoiding enmity or hatred on the part of the heathen (*Abodah Sarah* 26a and *passim*).³⁵ But the phrase מפני דרכי שלום expresses a positive ideal and a definite tendency to promote good-will among men. That this is the meaning of the phrase, מפני דרכי שלום is evident from the fact that it is used also as the reason for other laws and regulations which deal exclusively with relations between Jew and Jew in which case it certainly cannot mean "to maintain peaceful relations with the gentiles". But above all, we must let the Talmud itself explain the meaning of its phrases. And the Talmud (*Gittin*, 59b) unmistakably gives us the meaning of this phrase as being the furthering of peace and good-will among all men. For the

Talmud there says: כל התורה כולה מפני דרכי שלום "The entire Torah has the aim and the purpose of furthering ways of peace, as it is written, (Prov. III, 17) 'Her ways are ways of pleasantness, and all her paths are peace.'"³⁶ This certainly cannot mean that the purpose of the entire Torah is merely to avoid the enmity of the heathen, or to maintain peaceful relations with them. And Maimonides, when quoting these regulations from the Talmud, together with their motivation, adds the following explanatory remarks: "for behold it is said, 'The Lord is good to all, and His tender mercies are over all His works' (Ps. CXLV, 9) and again it is said, 'Her ways are ways of pleasantness and all her paths are peace.'"³⁷ This clearly shows how he understood the phrase מפני דרכי שלום.³⁸ Most of these regulations commanding the Jew to perform acts of kindness and friendliness towards the non-Jew, were formulated and enacted in Palestine not later than the second century of the common era, probably even earlier. And all these regulations together with their motivation, to further peace and good-will among all men, have been embodied, by Maimonides, Jacob Asheri, and Joseph Caro in their respective codes,³⁹ and are repeatedly quoted and emphasized in other standard works by Jewish authorities, which proves that these regulations are generally accepted as authoritative Jewish teachings.

The Jew is not only to be helpful and kind towards the non-Jew when the latter is in need of assistance and encouragement, he is also to extend to him all the social courtesies customary among neighbors, and be considerate of his feelings. The Jew must have regard for the honor and the human dignity of the non-Jew and show consideration for his cherished beliefs. Thus Shammai, about 30 B. C., taught: "Receive every man, not only every Jew, with a cheerful countenance." (*Abot* I, 15) and R. Mathithiah b. Heresh, a Tanna of the second century taught: "Be first in the salutation of peace to all men" (*Abot* IV, 15). Of Rabbi Johanan b. Zakkai it was said that he was always the first to offer greetings to whomsoever he met on the street even to a heathen. A later talmudic teacher taught that a man must

be friendly, offer greetings and good wishes to every human being even to a heathen whom he meets on the street (*Berakot*, 27a).⁴⁰ These greetings and wishes of success and happiness should be offered to the heathen even during the season of their religious holidays.⁴¹ We should honor the old men among the gentiles, stand up before them and show them all the respect due to old age according to the law (*Lev. XIX, 32*).⁴²

All these laws are commanded to the Jew because of the honor and respect which, according to Judaism, we must have for every human being made in the image of God; and because, as the Midrash puts it, the Israelites are commanded to be kind at all times and on all occasions, and to be helpful to every one who comes along,⁴⁴ be he Jew or gentile. Hence, it is also forbidden to speak evil of or slander the non-Jew. Commenting upon the passage, "Thou sittest and speakest against thy brother; thou slanderest thine own mother's son" (*Ps. L, 20*), the rabbis say, "If you accustom your tongue to talk evil of, or speak against your non-Jewish brother who is not of your nation and race, you will also slander and find fault with the brother who is of your nation".⁴⁵ Or, to quote another comment, "If you speak evil of Esau, *i. e.* the non-Jew, who is your brother you will also talk against the greatest son of your nation, *i. e.*, Moses, the master of all the prophets".⁴⁶

And it is most emphatically forbidden to deceive in any way or mislead the non-Jew by giving him the false impression that we have done something specially for him and thus cause him to consider us undeservedly his friends and think highly of us when we know that we do not merit it. We should not say flattering and friendly things to him, which we do not mean, intending thereby to make him believe that we think highly of him. Such a practice of insincerity, the rabbis term as גניבת דעת "stealing the good opinion of your fellow man", or receiving undue credit for our own selfish purpose. Such a practice of "stealing the good opinion" of the non-Jew is strictly forbidden in social relations, *e. g.* to lavish upon him our invitations, or to offer him our services whenever we know that he cannot and will not accept them, as well as in business relations *e. g.* to make him believe that we

have given him preferential treatment, or that we have let him have a special bargain or gone out of our way to accommodate him, when it is not so.⁴⁷ And this brings us to a discussion of the laws regulating the dealings of the Jew with the non-Jew in all business relations. The charge that the Jewish law permits the Jew to do business with a gentile on a different basis and according to different standards than those observed in dealings with a fellow Jew is, I emphatically declare, a malicious falsehood. The Jewish religious law in its regulations about business transactions and standards of business ethics does not discriminate against the non-Jew.

No distinction is made by the Jewish religious law between Jew and non-Jew with regard to the duty to deal honestly and refrain from taking any undue advantage. In fact, there is one distinction made in favor of the non-Jew in that any sharp practice or unfair dealing in any transaction with him is considered a graver sin and is more severely condemned than a similar offense committed against a fellow Jew, because in the former case there is added to the sin of dishonesty, the offence against the good name of the Jew and Judaism. Such a practice against the non-Jew may lead to a profanation of the name of God and bring the Jewish religion into ill-repute among the non-Jews. The ancient rabbis knew well that honesty knows no creed nor nationality, and that he who is dishonest with the stranger will be so also with his own people. Hence, they said, a man shall keep far from robbery or cheating whether he deals with Jews or gentiles, for he who steals from a gentile will also steal from a Jew, and he who robs the gentile will also rob the Jew, and he who swears falsely to the gentile, will also swear falsely to the Jew, and he who falsely denies the claim of a gentile will also falsely deny the claim of a Jew, and he who sheds the blood of a gentile will also shed the blood of a Jew (*Seder Elijahu Rabba* XXVI, Friedmann, p. 140).

The following general principle about business is therefore laid down by the rabbinic law, embodied in the standard codes of Maimonides and Joseph Caro, and accepted by all rabbinic authorities: "The Jew is forbidden by law to cheat people in business,

whether they be Jews or idol worshipers. If the Jewish merchant knows that the article which he sells is of inferior quality or has some defect unknown and unnoticeable to the non-Jewish buyer, he must call the latter's attention to it".⁴⁸ And the principle is repeatedly stated by mediaeval Jewish authorities, that the Jew in his dealings with the gentile must conduct himself with the same honesty and faithfulness which he is to observe in his dealings with his fellow-Jew, and he should never play a trick nor do an injustice to or deal falsely with the non-Jew.⁴⁹ These are general principles. To be more specific, let us take up the various aspects of honesty in business and see what the Jewish law teaches about these questions as regards transactions between Jew and non-Jew.

It is strictly forbidden by the Jewish law to force the non-Jew to give up some of his legally acquired property, to rob him of any of his possessions, and to take anything from him by violence or by cheating. The rabbis derived this law from the biblical law concerning a Jew who is sold as a slave to a non-Jew. The law in Lev. XXV, 47-52, reads: "And if a stranger who is a settler with thee be waxen rich and thy brother be waxen poor beside him and sell himself to the stranger who is a settler with thee . . . after that he is sold, he may be redeemed, one of his brethren may redeem him. . . . And he shall reckon with him that bought him, from the year that he sold himself to him unto the year of jubilee; and the price of his sale shall be according unto the number of years; according to the time of a hired servant shall he be with him. If there be yet many years, according unto them he shall give back the price of his redemption out of the money that he was bought for. And if there remain but few years unto the year of jubilee, then he shall reckon with him; according unto his years shall he give back the price of his redemption." Commenting upon this biblical law, Rabbi Akiba remarks that it teaches us that it is forbidden to rob or cheat the heathen. For in this law the Bible expressly tells us that the Jewish people, even when they have the power and the jurisdiction over the heathen who is a settler among them, cannot free without compensation the Jew who has sold himself as a slave

to the heathen stranger. The law expressly states: "After that he is sold he may be redeemed", but he may not be just taken out of the house of the stranger and set free, without compensating the owner. And lest you think, continues Rabbi Akiba, that the Jews might fix an arbitrary price for the Jewish slave and force the heathen to accept it, or try to cheat the heathen in figuring up the compensation due to him, therefore, the law expressly states: "And he shall reckon with him", etc., that means, be exact in figuring up the years of service which are still due the heathen owner and according to the value of these services fix a fair and exact compensation which the heathen should get for giving up his Jewish slave. (*Talmud B. K.*, 113ab. comp. *Tossafot ad. loc. s. v. כֶּלִי*). This talmudic law, forbidding the robbery or the cheating of the heathen, has been accepted by the rabbis of the Middle Ages. It is embodied in the standard codes of Jewish law, and is frequently repeated and quoted by the great rabbinic authorities.⁵⁰

It is also strictly forbidden to steal anything from the gentile,⁵¹ to defraud him by giving him short measure or poor weight,⁵² or to sell him inferior goods, without calling his attention to it⁵³ or to deny his just claim, or to seek to avoid the payment of debts owed to him, or to make a false statement to him. Above all, we are to call his attention to any error or mistake which he himself may have happened to make in our favor,⁵⁴ we are to remind him of anything he has forgotten and left with us and to restore to him any article of his which he lost and we happened to find.⁵⁵ In what spirit this is to be done, and was done by the Jew, can be seen from the following story, told in the Palestinian Talmud (*B. M.* 11, 8c). A rabbi once came to visit Rome. While he was there it happened that the Empress lost a very valuable bracelet and the rabbi found it. A proclamation was made by the government to the effect that whosoever found this bracelet should return it within thirty days and receive a reward. Should he delay more than thirty days in returning it, he would be punished by death. The rabbi waited till the thirty days were over and then returned the bracelet which he had found. The Empress asked him, "Were you in the city all these thirty days?" The

rabbi said, "Yes". "Did you hear the proclamation"? asked the Empress. The rabbi said, "I did". "What did the proclamation say"? the Empress asked. "It said," answered the rabbi, "that he who returns the bracelet within thirty days would receive a reward, but he who returns it later, his head will be cut off". "Why then did you not return it within the fixed time"? asked the Empress. To this the rabbi answered, "In order that you should not think that I returned it because I care for the reward or am afraid of the punishment. My only motive for returning it was a religious one. I have returned this article lost by you because I fear my God". The Empress then exclaimed, "Praised be the God of the Jews."⁵⁶

Not only are we to restore to the gentile any lost article, but we should even seek to protect his property and prevent him from incurring any loss. We should give him correct information about reliable firms with whom he may deal, and warn him against any person who might take undue advantage of him in business, even if that person should happen to be a Jew.⁵⁷ In other words, we should protect the non-Jew from any unfair treatment on the part of an unscrupulous Jew. It was, therefore, an established institution and common practice in many Jewish congregations, that the leaders of the community would see to it that no injustice or wrong be done to the non-Jew. They would accordingly publish the names of such Jewish persons who might be suspected of ordering goods on credit or borrowing money without the intention of paying, thus warning the non-Jew against dealings with such people. (*Beer Hagoloh to Shulhan Aruk, Hoshen Mispat* 388, 12.)

The laws cited above are to be observed by the Jew even in his dealings with heathens. Needless to say that they are to be even more strictly observed in dealings with Christians and Mohammedans who, as we have seen, are considered as *Ger Toshab*, and are treated exactly like Jews in all business transactions. In discussing some of the above-mentioned laws about business transactions between Jew and heathen, R. Menahem Meiri of Perpignon (1249-1306) expressly states, that those non-Jewish peoples who are controlled by some religious laws or ethical

principles and, in some form or another, worship the Deity, even though their religious beliefs be far removed and different from our own belief, are in respect to these matters to be considered fully equal to the best of the Jews, and no distinction whatever should be made between them and Jews in our business transactions or other dealings with them. [Quoted by R. Bezalel Ashkenazi in his *Shittah Mekubetzet* (to B. K. 113) Lemberg, 1876, p. 94a]. Furthermore, the Jew is taught to observe these rules of business conduct not merely as laws of equity but as *religious* laws, as laws which God wants him to observe, and he must always think of the name of his God whenever he deals with his non-Jewish fellowman. Hence, even when according to the law, the Jew might have the right to take special advantages, he must, from a purely religious motive, refrain from so doing. He must go beyond the letter of the law, avoid doing anything which, although legally permitted, might lead to a profanation of the name of the God of Israel and cast unfavorable reflection on the higher principles and ethical standards taught by Judaism.

It need hardly be stated that besides the above-discussed specific regulations and positive Jewish religious teachings concerning dealings with non-Jews, the general talmudic-rabbinic principle, *dina de malkuta dina*—that the law of the country is the law by which the Jew must abide—declares it a religious offence and a grave sin on the part of the Jew, to make any unfair discrimination against his non-Jewish fellow-citizen or to follow any practice in business or in other dealings with the non-Jew which would be forbidden by the law of the land.

This brings me to the discussion of one more question which is closely connected with the laws of business conduct, namely, the law about lending money on interest. This question will be discussed here at greater length. Such a discussion, I hope, will show the fallacy of identifying Old Testament laws, intended for the ancient Jewish state, with Jewish religious teachings, and will also prove to us that we cannot correctly understand the Jewish religious law without taking into consideration the course of its development and the changes and modifications to which it was subjected at the different periods in its evolution by its

authoritative interpreters. It is just this confusing of state laws in ancient Judea with principles of the Jewish religion, and the disregarding of the development of Jewish law, that caused so many people to make the mistake of believing that the teachings of the Jewish religion make unfair discriminations against the non-Jew in permitting the Jew to charge him interest on loans.

It is true, the biblical law, while prohibiting the Israelites from lending money on interest to a fellow Israelite, permits⁵⁸ the charging of interest on loans to a foreigner. The law in Deuteronomy (XXIII, 21) reads as follows: "Unto a foreigner thou mayest lend upon interest but unto thy brother thou shalt not lend upon interest". As a state law in ancient Judea, protecting its citizens, as we shall see, from exploitation by foreigners, this was a just and wise rule, and compares favorably with modern laws regulating business relations between citizens of different nations. Special concessions or the privileges of favored nations are exchanged by modern nations on the basis of mutuality. Nationals of one country cannot claim any special protection or privileges in another country, if their own country does not accord the same privileges and the same protection to the citizens of that other country. This principle is underlying the biblical law permitting the Israelite to lend to a non-Israelite money on interest. For the foreign citizen or non-Israelite who was not subject to or did not accept the Judean law prohibiting its citizens to charge interest to one another, would, of course, charge the Israelite interest on loans. Had the law of the Jewish state forbidden the Israelite to take interest from the non-Israelite in cases when the latter was borrower, it would have been an unfair and unjust discrimination against the Israelite, who had to pay interest when he borrowed from the foreigner. It would have exposed the Israelite to unfair competition and exploitation on the part of the foreigner. Hence, this law is by no means a discrimination against the non-Israelite; it is merely a protection for the Israelite, securing for him the same rights in dealing with foreigners which the latter according to their own laws enjoy when dealing with Israelites.

After the Jewish state ceased to exist, the real significance of

this ancient state law, as a protection for its citizens, was no longer fully realized by the rabbis. The rabbis of the Talmud considering the law from the ethical and religious point of view and not from its practical side as a state law, came to look upon the taking of interest no matter from whom, as wrong in itself. They were mindful of the fact that when Ezekiel (XVIII, 8, 13, 17) and the Psalmist, as well as the author of Proverbs, condemned the practice of usury, they made no distinction between exacting usury from the native or from the foreigner. Accordingly, the rabbis of the Talmud, also condemned the practice of lending money upon interest even to a non-Jew. Hence, they interpreted the saying: "He that augmenteth his substance by interest and increase, gathereth it for him that is gracious to the poor," (Prov. XXVIII, 8) as applying even to one who takes interest from a non-Jew (*Talmud, B. M. 70b*). And Ps. XV, 5: "He that putteth not out his money on interest", they interpreted as referring to him who has not lent on interest even to non-Jews (*Makkot, 24a*). And they actually forbade lending money on interest to non-Jews (*B. M. l. c.*; see Maimonides, *Yad Malwe Welove*, V, 2).⁵⁹ Only in exceptional cases, as when the Jew absolutely has no other means of getting subsistence or earning a livelihood, would they permit the Jew to take interest from a non-Jew and even then only to the extent of getting subsistence *כדי חייו* but not as a business for acquiring wealth. This talmudic decree was accepted as a rabbinic law by the mediaeval Jewish authorities. Only when in the Middles Ages, the Jews were deprived of all other means of earning a livelihood and were actually driven into the money-lending business, the majority of the rabbis considered it a case of necessity, coming under the category of *כדי חייו* and hence, they were more lenient and would not enforce this rabbinic law which prohibited Jews from lending money on interest to non-Jews. But some great authorities persisted in objecting to it. Thus R. Nissim Gerondi (about 1340-1380) expresses his great surprise at the action of the people in lending money on interest to non-Jews which is contrary to the talmudic law (*Responsa* No. 56, edition Warsaw, 1882, p. 94). And Isaac Abravanel, expressly states that

Christians and Mohammedans, being considered as brothers to the Jews, are included in the biblical injunction, "But unto thy brother thou shalt not lend upon interest".⁶⁰ The only excuse that the rabbis later on could find for permitting this practice was that the same considerations which originally prompted the enactment of the biblical law to protect the citizens of the Jewish State, might equally hold good now in the case of members of the Jewish group in other countries. Since the non-Jews, if they lend money to Jews, charge them interest, the Jew must equally charge interest if he lends money to the non-Jew. But in countries where interest rates are regulated by the state law for all citizens alike, all authorities agree that the Jew besides being in duty bound to obey the law of the land, is forbidden by his religious law to discriminate against the non-Jew and charge him a higher rate of interest than the one fixed by the law of the state, which he would also charge to his fellow-Jew.

The above discussion will convince any fair-minded intelligent person that the Jewish religious teachings do not permit the Jew to do business with a non-Jew on a different basis than with his fellow-Jew; but that, on the contrary, the Jewish religion makes it the sacred duty of the Jew to observe the standards of honest dealing and fair treatment with Jew and gentile alike.

Let us now consider a few isolated sayings in the Talmud which have been cited by anti-Semites as proof for their charge that Judaism teaches a hostile attitude towards the non-Jew. One of these sayings is the oft quoted remark of R. Simon b. Johia, "The best of the heathen should be killed", (p. *Kiddushin* IV, 66b). This is taken by anti-Semites to be one of the teachings of Judaism, expressing hatred for the non-Jew. Now, I have already stated in the opening of this paper that an isolated saying, quoted in the Talmud in the name of an individual teacher, cannot be considered as Jewish religious teachings unless it is approved by the other teachers and accepted by the rabbis after the talmudic period and embodied in their codes—which is not the case with this saying. But aside from this, and even considering such a saying as the private opinion of the individual teacher who uttered it, it is wrong to ignore the conditions under

which it was said, and to take it out of its context and misquote it, as is constantly done by the anti-Semites.

R. Simon b. Joḥai, the author of this saying, who witnessed the cruel persecutions of the Jews by the Romans under Hadrian, and who personally suffered greatly from the Romans, being compelled to hide in a cavern for thirteen years to escape his persecutors, naturally could not, and actually did not, have any too good opinion of the heathen Romans and could not entertain any friendly feelings towards them. So, we could well understand and pardon him if, in a moment of bitterness, he had uttered an unqualified general condemnation of all the Romans. But as a matter of fact he did not do so. He did not make the statement in such an unqualified form in which it is frequently quoted. Those who quote his saying leave out two very important words. His full saying was *חוב שבנוים הרוג בשעת מלחמה* "The best of the heathen should be killed in time of war."⁶¹ These words: "in time of war" *בשעת מלחמה* are usually left out from the quotation, but every one will realize what a tremendous difference these words make in the meaning of this harsh saying. For we of the present generation know very well to what exaggerated expressions of hatred even very good and kind-hearted people can be driven by the excitement during time of war. But above all, the saying should not be taken out of its context. It should be given the same value as the other exaggerated statements, given there in the same passage of the Talmud, *e. g.*, "The most pious of women practice witchcraft", or "The best of the physicians is doomed to hell". Any one who, ignoring all the numerous teachings commanding kindness and helpfulness to the heathen which we have quoted, would take this saying of Simon b. Joḥai seriously and consider it as Jewish religious teaching, would also have to believe that Judaism condemns even the most pious women, notwithstanding the fact that Jewish religious literature is full of praise for the pious and virtuous woman. He would also have to assert that Judaism condemns to eternal damnation all its great religious teachers of all the generations who in addition to being teachers of religion also practiced medicine. I doubt very much if even the most malicious anti-Semite will be stupid enough to make such assertions.⁶²

Another such isolated haggadic exaggeration is a saying by the same R. Simon b. Johai, who so thoroughly hated the Romans, to the effect that the heathen people do not deserve to be properly called "Adam" or "man" (*Yebamot*, 61a). Aside from the fact that this is merely an *haggadic* interpretation of a biblical passage (see *Tossafot Yomtob* to *M. Aboth*, III, 14) and has absolutely no bearing upon *Halakic* practice or upon the conduct of the Jew towards the heathen, it is contradicted by numerous other statements in the Talmud, absolutely refuting such a definition of the term "Adam" or "man". But, even the author of this saying merely meant to say that only people who observe ethical or moral laws, and thus live up to the dignity of man, can properly be called "man". But those heathens who disregard the law of God and man, do not maintain their human dignity. Consequently, they do not deserve to be dignified by the title "man" (see Guedeman, *Juedische Apologetik*, Glogau, 1906, p. 240). But above all, who could ever think seriously that such exaggerated expressions by an individual teacher represent Jewish teachings. In the same talmudic tractate (*Yebamot*, 63a) there are found two sayings by another individual teacher to the effect, that he who has no wife, or does not possess land is not to be considered as an "Adam" or "man". And there always have been, and there still are, rabbis and teachers in Israel who are unmarried and the large majority of Jews do not own land. Yet we have never heard and not even the anti-Semites could claim, that the Jews discriminated against or held in contempt these unmarried teachers or those among them who were not landed proprietors.

To the same class of isolated and exaggerated expressions belongs also the saying of R. Johanan. "A heathen who studies the Torah is deserving of death". (*Sanhedrin*, 59a). Aside from the fact that on the same page of the Talmud is found the saying of the rabbis extolling the heathen who studies the law and declaring him to be like the highpriest, and that the rabbis themselves have taught the Torah to the heathens, and were very **anxious** for the non-Jew to study the Torah and learn the Jewish **ion**, no intelligent person could think that the author of this

saying, R. Johanan, really meant it to be understood literally. The same R. Johanan said that a student on whose garments is found any stain or spot is deserving death, (*Sabbath*, 114a) and also that the student who yields to an ignorant priest the honor of reciting first the benedictions is deserving death (*Megillah*, 28a) which, of course, is not to be taken literally.⁶³ It is just an emphatic way of expressing his disapproval of certain actions. It would hardly be necessary to discuss such isolated expressions which are contradicted by the whole tenor of Jewish teachings, were it not for the fact that it is the method of the slanderers of Judaism to ignore its authentic sayings and generally accepted true teachings, and pick out just such isolated sayings, uttered by an individual teacher under peculiar conditions or for a special purpose, to search out in the vast store of Jewish literature just such exceptional sayings and to represent them as if they were genuine Jewish teachings accepted by all Jewish teachers. It is, therefore, necessary to point out the fallacious methods of those false accusers of the Jewish religion. And who knows but that R. Johanan in strongly objecting to the heathen studying the Torah and in expressing his objection in such an emphatic manner, had in mind just such heathen slanderers and enemies of the Jews who with malice and evil intent were trying to study the Torah merely in order to misinterpret its teachings so as to lend a semblance of truth to their false accusations and libellous charges against the Jews and Judaism!

Another charge of unfriendliness and unsociability often brought against the Jew is based upon the law which forbids the Jew to walk in the ways of the heathen. And yet there is not the least justification for this charge. The law prohibiting the Jew to walk in the ways of the gentiles, has nothing to do with friendliness, sociability or mutual respect, which according to the Jewish religion should prevail between Jew and non-Jew. This law was not directed against foreign customs in general; it was directed originally against the immoral practices of certain heathen nations of antiquity. The law reads as follows: "After the doings of the land of Egypt wherein ye dwelt shall ye not do; and after the doings of the land of Canaan whither I bring

you shall ye not do; neither shall ye walk in their statutes." (Lev. XVIII, 3). The law-giver then goes on to specify some of these incestuous and immoral practices which are thereby forbidden (verses 4-23) and concludes with the words: "Defile not ye yourselves in any of these things; for in all these the nations are defiled which I cast out from before thee." (verse 24). It is evident from this closing statement that the practices of the Canaanites were forbidden to the Israelites, not because they were foreign practices, but because they were immoral and abominable practices. The rabbis of the Talmud have included in this prohibition all heathen and superstitious practices designated by them as דרכי אַמּוּרִי "ways of the Amorites"⁶⁴ which are incompatible with the moral teachings and pure beliefs of Judaism, but did not include in it any practice of the heathen which could not be characterized as superstitious and was not of an immoral character (see *Abodah Zarah*, 11a and *Tossafot* there s. v. וְאֵי חֻקָּה). There has never been any objection on the part of the rabbis of the Talmud to imitating or adopting non-Jewish customs merely on the ground that they were non-Jewish. On the contrary, the rabbis of the Talmud urged upon the Jews to imitate what is good and noble in the conduct of other peoples (*Berakot* 8b, *Kiddushin* 31a, and parallels). Commenting upon the apparent contradiction in the words of Ezekiel, who, in one passage, says that God will punish the people because "they have not done after the ordinances of the nations that were round about them (V, 7-8) and in another passage, he rebukes them for having done after the ordinances of the nations that were round about them (XI, 12), the Talmud explains that the prophet reproaches the people for imitating only the bad practices of their non-Jewish neighbors, while neglecting to imitate and adopt their good customs כַּמְקוּלָּלִים שֶׁבָּהֶם עֲשִׂיתֶם כַּמְחֻקִּים שֶׁבָּהֶם לֹא עֲשִׂיתֶם (*Sanhedrin* 39b). And the post-talmudic-rabbinic authorities have repeatedly stated that the Jew is to refrain from following practices or observing ceremonies of the non-Jew, only if such practices or ceremonies suggest a special belief, or symbolize an idea peculiar to the particular creed of the non-Jew which the Jew does not share.⁶⁵ The Jew who does not follow

the religion of the non-Jew and does not subscribe to his creed, should therefore not perform any ceremony prescribed by that religion or expressive of that creed.

I have endeavored, as far as it is possible within the limited scope of this paper, to give faithfully and accurately a concise presentation of the teachings of the Jewish religion as to the attitude of the Jew towards the non-Jew. I believe I have succeeded in showing that the principles of the Jewish religion in their broad universalism, aiming at embracing all humanity, cannot and do not countenance any hostile attitude towards any nation or group of the human family. I have also shown that the teachings of the Jewish religion in their specific rules of conduct in daily life do not contain any laws or regulations discriminating against people of other creeds who recognize and observe some system of laws of morality and justice, and that the Jew is not allowed to deal unjustly with them or treat them unfairly. Especially, in the case of the Christians and Moham-medans who are regarded as being, in a sense, proselytes to the Jewish religion, Judaism teaches that they are to be considered as brothers and equals. They are, of course, different from us in that they do not share all our beliefs and cherished traditions. Hence, we are strictly separate from them in matters of ritual and forms of worship, in specific congregational activities and in the fulfillment of all historic obligations resting exclusively upon members of the house of Israel and upon all those who formally joined themselves to it. But in all other matters of human relations, as in business transactions, general educational, cultural, and social welfare work and in neighborly helpfulness, they are to be treated exactly like Jews. For they certainly are included in the fundamental commandment: "Thou shalt love thy fellowman as thyself" and consequently, are entitled to all considerations, kindnesses, and courtesies which are to be extended to the fellowman.

We have also found that the biblical laws, unfavorable to certain nations of antiquity, were merely of the character of state laws of the ancient Jewish commonwealth, discriminating against foreign citizens, and are not to be considered as religious teach-

ings, imposing duties of corresponding actions upon the Jew living outside of Palestine or even in Palestine after it was no longer an independent Jewish state. Most of these laws have been practically abrogated by all Jewish authorities in that they have been unanimously interpreted to have been intended or directed only against the idolatrous nations of antiquity, especially the morally corrupt Canaanitic peoples or the so-called "seven Canaanitic nations", who, in the course of time, have entirely disappeared from the scene of history. If some of the early rabbis of the Talmud occasionally observed that among the nations of their times there were some morally corrupt and idolatrous people who might have been considered to be in a class with the ancient Canaanitic nations and to whom, therefore, some of the ancient discriminatory laws of the Bible could equally apply, and if Jewish literature has preserved the text and the wording of such dead-letter laws, and theoretically discussed, quoted, and commented upon them, it has at the same time been expressly and repeatedly stated by the great rabbinic authorities, that such laws do not apply to the nations of their times, and that such casual expressions of some ancient teachers no longer represented the Jewish religious attitude towards the non-Jewish people of later days.

In every age and generation and in every country where there were Jewish settlements and centers of Jewish culture, the great Jewish religious authorities have repeatedly made solemn declarations, asserting their friendly and well-intentioned attitude towards the non-Jew. It would fill volumes to cite these authoritative statements. For, there is hardly a book written by a Jewish teacher on subjects of law and ethics in which the author, either in the course of his discussion in the text of his book, or in his introduction, or in a special prefatory remark, does not affirm that when he occasionally brings a quotation from ancient sources, containing some deprecating remark or speaking in derogatory terms about the ancient heathen people, such remarks are not to be taken as referring to the peoples of subsequent ages who have abandoned the abominations of the ancient heathen nations. These emphatic general declarations on the part of all Jewish

teachers are more expressive of the real attitude of the Jew towards the non-Jew than any law or dictum in favor of the Gentile, found in Jewish literature, which I may have quoted. The fact that these declarations have been made by Jewish teachers in all ages and in all climes and under all kinds of conditions proves them to be the expressions of the real character of the Jewish teaching. It shows that they are common to all the Jewish teachers and accepted by all the groups of Jews of the most varied shades of opinion and theological differences. And all these statements are genuine expressions of Jewish doctrine. They were made in all sincerity and with the honest conviction on the part of their authors that, in making such statements, they correctly interpreted the teachings of the Jewish religion. For those statements were addressed to Jews. They were intended to impress the mind of the Jews with the true spirit of the teachings of Judaism. They were not intended to give the gentile a false impression of the real Jewish attitude, as our slanderers would have the world believe. Such statements were made by authors who never could have expected that their Hebrew works would be read by non-Jews. Such statements, expressing high regard for Mohammedans, were made by rabbis who wrote and published their works in Christian countries, and similar declarations, abounding in words of appreciation of the Christians, are found in works by authorities who lived in Mohammedan countries. So these statements were not made merely for the purpose of favorably impressing the non-Jewish people among whom the rabbis lived. Further, to make such statements is practically identical with giving a decision on a religious question and interpreting the Jewish law. To make such a statement without meaning it would, therefore, be tantamount to giving a false decision on a religious question and knowingly misinterpreting the Torah. Such an act is considered by the rabbis tantamount to denying the Torah, for it would actually deny the Torah in its true sense. And such an untrue decision, according to the rabbis, should not be rendered even when facing the dangers of persecution,⁶⁹ for it would mean denying one's religion to escape oppression, a practice with which

not even their worst enemy would charge the rabbis. But above all, considering how severely the Talmud and all mediaeval Jewish scholars condemn נִיבַת רֵעִי "the stealing of the good opinion of the Gentile", the attempt to make a false impression upon them, is it conceivable that all the rabbis were guilty of a practice which they so strongly condemned? Is it possible to believe that while preaching against נִיבַת רֵעִי and so utterly abhorring it, all these rabbis and teachers conspired to make such false statements about the attitude of the Jewish law towards the non-Jewish people of their times, merely in order to deceive the gentiles, "to steal their good opinion" and make them believe that the Jews were friendly to them, when actually they were not? Is it possible that such a practice could have been agreed upon by all the rabbis without even one of them at any time protesting against it? It would seem almost impossible that even the most stupidly credulous could believe in such a secret agreement among all the Jewish teachers of all the ages. And only malicious slander could bring such a charge against religious teachers who have given numerous proofs of their readiness to die for the truth of their religion.

CLOSING STATEMENT

In the presentation of the Jewish religious teachings in regard to the Jewish attitude towards the non-Jew given above, I have considered only such Jewish authorities who lived before the beginning of the modern liberal movement in Judaism. I have purposely refrained from citing statements by authors who lived later than the eighteenth century. For, it might be argued, though there is, of course, no justification whatever for such an argument, that those modern teachers had an apologetic purpose in their liberal utterances and in their interpretations of Jewish teachings. But, considering that there has always been progress and development in Judaism, and that according to the talmudic principle אֵין לָךְ אֵלָּא שׁוּפָס שְׁבִימִיד (*Tosefta, Kiddushin* 11, 3) the teachers of every generation are the sole arbiters to decide for that generation what is authoritative Jewish teaching, are not

the modern teachers, the only authorities who have the right to declare what constitutes Jewish religious teaching? And who, I ask in all fairness, is better qualified to interpret Jewish religious law and state what the Jewish religion teaches? Is it the anti-Semite who with malice and evil intention sets out to find in the vast storehouse of Jewish literature such sayings which he can possibly distort and misinterpret so as to give them a meaning which would serve his purpose of hate, or is it not rather the rabbi who has made a special study of Jewish literature and devoted his life to teaching and preaching Judaism?

With all due modesty, I may say that no one can deny me the right and the authority to interpret Jewish law and to decide what is and what is not Jewish religious teachings. I have received my rabbinical training and my rabbinical ordination from great European rabbis of the strictest orthodox school. I now belong to the liberal progressive party in Judaism and am a member of this Conference, representing a body of rabbis and teachers who did not hesitate to discard some beliefs, formerly held by Jewish teachers, when such beliefs were no longer compatible with their advanced thoughts, and to abrogate and abolish some older Jewish laws and practices when such were no longer expressive of the true spirit of Jewish religious doctrine as understood by them. If I had found that the Jewish religion, according to the orthodox interpretation, teaches something against the non-Jew which is incompatible with my liberal views, I would not hesitate to say so and to declare that we of the reform group no longer share such views. But I have not found this to be the case. I have found, on the contrary, that on these questions we all agree, and I can speak on behalf of the orthodox as well as the reform group in Jewry. To the best of my knowledge and in honest scientific search for the truth, I have gathered my material from sources older than the nineteenth century and examined the expressions of opinions by recognized authorities of past ages as to the Jewish attitude toward the non-Jew. I have presented these authoritative opinions in this paper, quoting the statements from the original sources and giving the exact references where these statements are found. I feel convinced

that every one who will examine the material presented, will agree with me that the following is the attitude which, according to the authoritative teachings of our religion, we Jews, orthodox and reform alike, are to observe toward people who follow other religions. We of the House of Israel are united by the bond of common blood, common history, common sufferings, and common traditional beliefs which naturally make us feel near and close to one another as members of one family. But these feelings of close relationship to our co-religionists do not prevent us from having similar sentiments of brotherly love and friendship toward people of other faiths. We consider ourselves also as members of the larger human family whom we also must love, just as the greater love which one naturally feels for his blood-relatives and brothers in the flesh does not prevent him from also loving his friends and brethren outside of his immediate family circle. And, certainly we have no hatred or ill-will towards people of other faiths or other races. For we are mindful of the fundamental principles of our religion, that we all have one Father in heaven, that every human being is made in the image of the Father and that we sin against God if we harm any man. We consider it, therefore, our sacred religious duty to be honest, kind, considerate, friendly, and helpful to any human being of whatever race or creed he may be, and to treat him as we wish to be treated by him. Thus, we endeavor to live up to the great commandment of our religion: Thou shalt love thy fellowman as thyself, as interpreted by one of our greatest teachers, "not to do unto others, what we would not wish others to do unto us." This, we declare with our great teacher, Hillel, is the sum and substance of our religion, the Jewish Torah.

זו היא כל התורה כולה

NOTES

¹ See the prayer offered by Solomon at the dedication of his Temple (I K. VIII, 41-43) which Josephus (*Ant.* VIII, 4, 3) paraphrases in the following words: "Nay, moreover, this help is what I implore of Thee not for the Hebrews only when they are in distress, but when any shall come hither from any ends of the world whatsoever and shall return from their sins and implore Thy pardon, do Thou then pardon them and hear their prayer. For hereby all shall learn that Thou Thyself wast pleased with the building of this house for Thee and that we are not ourselves of an unsociable nature, nor behave ourselves like enemies to such as are not of our own people, but are wishing that Thy assistance should be communicated by Thee to all men in common and that they may have the enjoyment of Thy benefits bestowed upon them". And the anonymous prophet in speaking of the Temple says: "For My house shall be called a house of prayer for all peoples" (Isa. LVI, 7). The seventy bullocks which were offered in the Temple at Jerusalem on the Succoth festival were intended as an atonement for the seventy nations, says the Talmud (*Sukkah* 55b; compare also R. Moses Hagiz, Palestinian rabbi, (1671-1750) in his work *Eleh ha-Mizvot* (Amsterdam, 1713, p. 107). And in the ancient as well as modern service of the Synagog for New Year's day and Day of Atonement we hear repeatedly such strains, as: "May all creatures worship Thee and may they all form one band to do Thy will with a perfect heart" or "Shine forth in the majesty of Thy strength over all the inhabitants of Thy world that every form may know that Thou hast formed it and every creature understand that Thou hast created it" (comp. also R. Jacob Emden in his *Responsa Sheilat Yabez*, No. 144). And in the adoration, recited three times daily, the Jew prays for the time when "the world will be perfected under the kingdom of the Almighty and all the children of flesh will call upon Thy name."

² Jewish nationalists and political Zionists also aim through their plans to benefit not only Israel but all mankind. The hope for the coming of the Messiah and the restoration of the Jewish state has always been conceived as tending to help in carrying out the Jewish mission of teaching the world ideals of justice and righteousness. By setting up an ideal government of righteousness and truth the messianic state will be a model of true democracy and all nations will come up to Mount Zion and learn to walk in the ways of the Lord. The Messiah will be the arbiter between many nations and from Zion shall come forth the true doctrines of universal peace and the brotherhood of man.

³ The term *גוי* in the Bible simply means "people" or "nation" and is applied to Israel as well as to any other nation. In postbiblical Jewish literature it has been used to designate a person from any other people

but the Jewish. It is exactly equivalent to the word Gentile. It has no evil connotation at all and casts no aspersion upon the character of those thus designated. See M. Guedemann, *Juedische Apologetik* (Glogau, 1906) p. 47; compare also A. Berliner, *Randbemerkungen zum taeglichen Gebetbuch*, II. (Berlin, 1912) p. 33ff. and p. 72ff.

⁴ *Sifra Kedoshim*, IV (Weiss 89b). The reason for this principle of Gen. V, 1, being considered greater than the one of Lev. XIX, 18, is given by R. Aaron Ibn Hayyim (a Moroccan rabbi, d. 1632) in his commentary *Korban Aaron* (Venice, 1609) p. 306b, in the following words: משום דקרא דואהבת לרעך הוא מחייב האהבה מצד הרעות לבד אבל זה ספר מחייב אותה מצד האהבה שהוא חיוב יותר גדול ועוד כי כזה הראה לנו שכלנו בצלם אחד ובחותם אחד והיא הצורה האלהית שהיא תחייב אותנו להתאחד בכל דברינו כשם שאנו אחדים בצורה האלהית.

ומפני שלום הבריות שלא יאמר אדם לחבירו אבא גדול מאביך ⁵ (*M. Sanhedrin*, IV, 5). Here it is evident that the term דבריות as well as אדם and חבירו mean human beings Jew or non-Jew alike; see the following note.

⁶ *Sifra* I. c. ואהבת לרעך כמוך רבי עקיבא אומר זה כלל גדול בתורה compare *Midrash Gen. R.* XXIV, 7, where this rule of R. Akiba is repeated and given the following specific application: אמר רבי עקיבא זה כלל גדול בתורה שלא תאמר הואיל ונתבונתי יתבזה חבירי עמי הואיל ונתקללתי יתקלל חבירי עמי אמר רבי תנחומא אם עשית כן דע למי אתה מבזה בדרות אלהים עשה אותו. Here, again, it is evident that under the term רעך is understood every human being made in the image of God. The reason for the equality of all men is that one God made them all; compare *P. B. K.* VIII 6c where R. Johanan gives the same reason for treating his slave as an equal. See also my *Ethics of the Halakah*, p. 22. It is significant that in the entire Midrashic literature not one comment can be found which would limit or qualify the meaning of the term רעך in this verse so as to exclude the non-Jew. Evidently it was understood by all the rabbis to mean "fellowman," Jew and non-Jew alike. This is further proved by the fact that Hillel, who a long time before R. Akiba expressed this great principle in a negative form (*Sabbath*, 31a), also commanded the love for all human creatures (see below, note 16). Speaking about the duty of loving one's fellowman, R. Phinehas Elija Hurwitz in the second part of his *Sefer ha-Berit* (Bruenn, 1797) in the treatise אהבת רעים Ch. IV remarks, as follows: זאת באר היטב כמה שבתוב ואהבת לרעך כמוך ואין הכוונה בו לישראל דוקא . . . אבל הכוונה בן לרעך שהוא אדם כמוך ועוסק בשיבויו של עולם כמוך וכל האומות במשמע.

⁷ *Abot* III, 14. שניברא בצלם חבה יתירה נודעת לו שנברא בצלם אדם שנאמר בצלם אלהים עשה את האדם

It is evident that under אדם here are meant all descendants of Adam, Jew-

and non-Jew alike. This is further proved from the context. In the same sentence R. Akiba speaks of another distinction which he says is peculiar to the Jews, hence the distinction of being beloved because being made in the image of God, is common to all mankind. In this sense R. Akiba's statement has been understood by mediaeval Jewish authorities who quote and comment upon it. Only a few need be cited here. R. Jacob Anatoli (1194-1256) in his *Malmad ha-Talmidim* (Berlin, 1866) p. 25ab. R. Obadiah Sforno (1475-1550) in his commentary to the Pentateuch, commenting upon the passage "Yea, He loveth the people" (Deut. XXXIII, 3) quotes the statement of R. Akiba in support of his interpretation of the passage to mean that the entire human family is God's precious treasure.

He says: **ובזה הודעת שכל המין האנושי סגולה אצלך כאמרם ז"ל חביב**

אדם שנברא בצלם Compare also his remarks to Exod. IX, 19 and XIX, 5. R. Yomtob Lipmann Heller (1579-1654) in his commentary

Tossafot Yomtob ad loc. remarks: **ובכל אדם אמר רבי עקיבא וכמו שהיא**

הראיה שממנו הביא שהיא נאמר לבני נח לא לישראל לבדם ורצה רבי עקיבא

לזכות את כל אדם אף לבני נח

⁸ *Sifre Deut.* 49, Friedmann, 85a. Comp. also K. Kohler, *Jewish Theology*, p. 477ff.

⁹ *Sanhedrin*, 98a. **זכו אחישנה**

¹⁰ It is interesting to note that according to the rabbis the Genesis story also teaches the equality of all men as regards their moral and religious responsibilities. Thus the *Tosefta* (*Sanhedrin*, VIII, 4) says: **ולמה נברא יחיד בעולם שלא יהו הצדיקים אומרים אנו בניו של צדיק ושלא יהו הרשעים. אומרים אנו בניו של רשע** In other words a man's religious and moral character is not determined by his birth and does not depend on the race or nationality to which he belongs. It depends solely upon his self-determination and his free choice whether he shall be righteous or wicked. For, although man is afflicted with evil inclinations, and may be born with evil passions, God has provided for him religious teachings by which he can train and discipline himself, so as to overcome all evil inclinations, as the Talmud says (*Kiddushin*, 30b): **בראתי יצר הרע ובראתי לו תורה תבלין ואם אתם עוסקין בתורה אין אתם נמסרין בידו.**

¹¹ Some of these inherent weaknesses are ascribed by the rabbis to the poisoning of the human race by the serpent in his intercourse with Eve. By receiving the Torah, Israel freed himself from the effects of this poison. This is expressed by the Talmud (*Sabbath*, 146a) as follows: **בשעה שבא נחש על חוה הטיל בה זוזמא ישראל שעמדו על הר סיני פסקה זוהמתן עוברי כוכבים שלא עמדו על הר סיני לא פסקה זוהמתן** This is an echo of the idea of the original sin. Judaism has suppressed this idea as tending to paralyze human efforts at religious and moral improvement. Hence it is but rarely mentioned in Jewish literature. Where it is mentioned, as in this passage, it is made harmless by the declaration that the

descent. These restrictions were removed at the beginning of the second century, C. E. when R. Joshua declared in the assembly at Jabneh that the nations in question, although called by the same names and inhabiting the same countries as those against whom the biblical prohibitions were directed, could no longer be considered as absolutely identical with the nations mentioned in the biblical law, hence its prohibition was not to be applied to them. See *M. Yadayim*, IV, 4. This, by the way, shows how the rabbis of the Talmud could and actually did, declare biblical laws, discriminating against certain nations, as no longer binding for their times. As a result of this decision of R. Joshua which was accepted as law, no restriction whatever is put upon the members of any race or nation if they wish to join the Jewish community. They are given full equality with those born in the Jewish fold.

הלל אומר הוה מתלמידיו של אהרן אוהב שלום ורודף שלום אוהב את ¹⁶ הבריות ומקרבן לתורה Abot I, 12. It is evident that under the term *בריות* here are meant people who are not of the Jewish faith, not yet under the Law, but are to be attracted to it. Compare also R. Hayyim Vital (1543-1620) in his *Shaare ha-Kedushah*, I, 5, (Sulzbach, 1758), p. 8b, where he expressly teaches to love all human creatures Jew and non-Jew alike *לאהוב את כל הבריות ואפילו כותים*.

¹⁷ Because the Jew is to teach his religious principles by precept and example, Judaism considers any act on the part of the Jew whereby the reputation of the high standard of the Jewish religion is maintained as of the greatest religious merit, as an act of *קדוש השם* "glorification of the name of God." On the other hand, any act on the part of the Jew whereby the Jewish religion is brought into disrepute, is regarded as the gravest sin for which no forgiveness can be obtained. It is considered a *חלול השם* a "profanation of the name of God and His Torah." See K. Kohler, *Kiddush ha-Shem* and *Hillul ha-Shem* in *Jewish Encyclopedia*, VII, p. 484ff.

¹⁸ *Tosefta Sanhedrin*, XIII, 2 and *b. Sanhedrin*, 105a. Compare also *Midrash, Tehillim*, IX, 15, ed. Buber, p. 90.

¹⁹ *Yebamot*, 47a; Maimonides, *Yad, Melakim*, VIII, 10 and *Issure Biah*, XIV; *Shulhan Aruk, Yore Deah*, 268, 2.

²⁰ These seven commandments are: (1) to establish courts of justice, (2) not to blaspheme the name of God, (3) not to worship idols, (4) not to commit adultery, (5) not to commit murder, (6) not to commit robbery and (7) not to eat flesh that had been cut off from a living animal (*Sanhedrin*, 56ab). The first six had been commanded to Adam and then repeated to Noah with the addition of the seventh one. Compare J. H. Greenstone, *Law's Noachian* in *Jewish Encyclopedia*, VII, p. 648ff. The

gentile who accepts these seven laws is considered as one of the חסידים אומות העולם the pious ones among the gentiles who will have a share in the future world (Maimonides, *Yad, Melakim*, VIII, 11).

²¹ The Talmud (*Sanhedrin*, 59a) interprets the saying נביר תעשה את התורה הרי הוא ככהן גדול (see above, note 13) to mean that the gentile who practices the seven commandments is like the highpriest. Compare also *Midrash Tanhuma Ekeb*, 3, where it is stated that the gentiles in their way observe the commandments and glorify the name of God.

²² סגף ילבוש צדק. ... כהניך אלו צדיקי אומות העולם שהם כהנים להקדוש הזה כהניך אלו צדיקי אומות העולם שהם כהנים להקדוש הזה *Seder Elijah Zutta*, XX, (Warsaw, 1880), p. 151.

²³ עד תושב כל שקיבל עליו בפני שלש חברים שלא לעבוד עבודה אלילים דברי רבי מאיר וחכמים אומרים כל שקיבל עליו שבע מצוות שקבלו עליהם בני נח (Abodah Zarah, 64b, comp. also tractate *Gerim*, in R. Kirchheim's *septem libri Talmudici parvi Hierosolymitani*, Frankfurt a. M. 1851, p. 41). Maimonides, *Yad, Issure Biah*, XIV, 7, accepts the opinion of the חכמים though some medieval authorities accept the opinion of R. Meir, that the mere resolution not to worship idols makes one a *Ger Toshab* (R. Isaac b. Sheshet, *Responsa*, No. 119, and R. Raphael of Norzi in his סאה סלה p. 7b). The formal promise in the presence of three members בפני שלשה חברים was necessary only during the time when there was an independent Jewish state, see Isaac Baer Levinsohn in his *Zerubabel*, III (Warsaw, 1901), pp. 16-18, and D. Hoffman, *Der Shulchan Aruch und die Rabbinen ueber das Verhaeltniss der Juden zu Anders-glaubigen*, (Berlin, 1894) pp. 151-152. Indeed the words, בפני שלשה חברים are omitted in tractate *Gerim*. Such a *Ger Toshab* is to be helped and supported, ransomed from captivity and saved from any danger exactly like a Jew, see R. Moses b. Nahman in his comments to Maimonides, *Book of the Commandments*, commandment 16 (*editio*, Warsaw, 1903), p. 43; R. Eliezer Askari of Safed (16th century) in his ספר חרדים commandments ch. V. (*editio*, Lublin, 1889), p. 18a, and R. Raphael of Norzi *op. cit. l. c.* In tractate *Gerim* there is also stated that it is forbidden to lend to him or borrow from him money on interest ולא מלוין אותו ווא לין ממנו ברבית compare Kirchheim note 11 and see below note.

²⁴ Compare *Responsa, Zera Emet* by R. Ismael ha Kohen (Leghorn, 1796), part II, No. 112; Levinsohn, *op. cit.* II, p. 90; Hoffman *op. cit.*, p. 152.

²⁵ Maimonides, *Yad, Melakim* XI, 4 (*editio*, Amsterdam, 1702-03) declares that Christianity and Mohammedanism are preparing the way for the messianic era expected by the Jews; R. Joseph Jabez (15th and 16th century) in his *Maamar ha-Ahдут* III, (Altona 1794, p. 4) says, כי האומות היום מאמינים בחדש העולם ... מודים בעקרי אמונתנו ובמעלת אבותינו Don Isaac Abravanel in his commentary to Deut. XXIII, 21 states that Edom, i. e. Christians, and Ishmael, i. e. Mohammed-

dans, cannot be considered as strangers but are to be regarded as brothers to the Jews. R. Moses Alshech (Rabbi in Safed, Palestine, second half of 16th century) in the preface to his *Torat Moshe*, a commentary to the Pentateuch, declares that Christians and Mohammedans, although differing in many points are alike in that they believe in God the Creator and they honor the Torah and it is one of the wonderful plans of the Divine wisdom, thus to include others in the covenant with the holy people Israel:

הצד השווה שבהם ששניהם יודו ויאמינו בה' קונה שמים וארץ... ומבלעד נצחיות התורה כל יקר ראתה עיניהם והמה נותנים כבוד לתורתנו הקדושה... והוא מפלאי ההכמה הריבונית להכנים בברית עם קודש ישראל גם את הזולת.

Compare also the letter addressed to the leaders of the Council of Four Lands, *Waad Arba Arasot*, by R. Jacob Emden, printed in the latter's edition of *Seder Olam*, Hamburg, 1757.

²⁶ See Maimonides' *Letters* (Leipzig, 1859), p. 23: ומה ששאלת על האומות: הוי יודע דרחמנא לבא בעי ואחר כוונת הלב הם הם הדברים.

²⁷ Compare Hoffman, *op. cit.*, p. 144ff, where the authorities holding this opinion are cited.

²⁸ *Gittin*, 59b.

²⁹ *Gittin*, 61a; *Tosefta Gittin*, V, 4-5; p. *Demai*, IV, 5, 24a.

³⁰ p. *Gittin*, V, 9, 47c.

³¹ *Tosefta Gittin*, l. c. b. *Gittin*, 61a.

³² p. *Gittin* l. c. compare *Tur Hoshen Mishpat*, 266.

³³ *Gittin*, 62a compare Rashi *ad loc.*; *M. Shebiit*, IV, 3 and V, 9 and p. *Shebiit*, 36a.

³⁴ Compare A. Bertholet, *Die Stellung der Israeliten und Juden zu den Fremden* (Leipzig, 1896), p. 347.

³⁵ Where the rabbis wish to express merely the idea, for the sake of peace or to avoid quarrels, they use the expression *בשביל השלום* or *מפני דרכי שלום* but not the phrase *לעשות שלום* or *ברבר השלום*.

³⁶ Philo, *De Virtutibus* (*De Humanitate*) Mang. 395 (Translation, C. D. Yonge, III, p. 439) expresses the same idea when he says: "And this is an object which the most holy prophet is endeavoring to bring to pass throughout the whole of his code of laws, studying to create unanimity and fellowship and agreement and that due admixture of different dispositions by which homes and cities and altars and nations and countries and the whole human race may be conducted to the very highest happiness.

³⁷ *Yad, Melakim*, X, 12.

³⁸ See also Hoffman *op cit.* p. 49; Guedemann, *op. cit.* p. 78, and my *Ethics of the Halakah*, p. 35, note 83.

³⁹ Maimonides, *Yad, Matnot Aniyyim*, I, 9; *Abodat kokabim*, I, 5; *Melakim*, X, 12; *Ebel*, XIV, 8; *Shemittah ve-Yobel*, VIII, 8; *Tur Yoreh Deah*,

151, 335, 367; *Shulhan Aruk, Yoreh Deah*, 151, 12-13; 251, 1 (*Isserles*); 335, 9; 367, 1.

⁴⁰ Compare also *Seder Elijahu Rabbah*, XVIII, Friedmann, p. 104.

⁴¹ *Kallah Rabbati* שואלין בשלומם ואפילו ביום אידם מפני דרכי שלום, III, compare also b. *Gittin*, 62a.

⁴² *Kiddushin*, 33a, decision of Issi b. Jehudah, declared by R. Johanan to be the accepted Halakah; Maimonides *Yad, Talmud Torah*, VI, 9, *Shulhan Aruk, Yoreh Deah*, 244, 7.

⁴³ *Sabbath*, 81b, compare *Ethics of the Halakah*, p. 20.

⁴⁴ *Midrash Tehillim* מצוין הן ישראל לעשות חסד לכל מי שיבא Psalm LII, Buber, p. 286, compare Buber's remarks *ibidem*, note 33.

⁴⁵ אמר רבי יוחנן אם הרגלת לשונך לדבר באחיך שאינו בן אומתך סוף בן אומתך דומי *Midrash Debarim*, R. VI, 9. R. David Lurja in *ad loc.* remarks to this passage, as follows: 'ומבואר מכאן' שאסור לספר לשון הרע על עובדי כוכבים

רבי יהושע בן לוי אמר אמר רוד אם דברת בעשו שהוא אחיך סופך לדבר *Tanhuma Pikkude*, 7, (Lublin, 1893) p. 223.

⁴⁷ אסור לנגוב דעת הבריות ואפילו דערנו של עובד כוכבים *Hullin*, 94a; Maimonides, *Yad, Deot*, II, 6; *Mekirah*, XVIII, 1; *Sefer Hassidim*, 51; *Shulhan Aruk, Hoshen Mishpat*, 228, p.

⁴⁸ Maimonides *Yad, Mekirah*, l. c. R. Moses Coucy in his *SeMaG, Prohibitions*, 170; *Shulhan Aruk, Hoshen Mishpat*, l. c.

⁴⁹ *Sefer Hassidim* (editio Wistinetzki, Berlin 1891) 1232, says: אל יעשה and in the older editions 395 and 1080, it is said: כשם שאתה צריך להיות נזהר באמונה עם ישראל כך ארצה צריך להתנהג עם הנכרי R. Jonah Girondi (13th century) in his *Sefer ha-Yirah* (Königsberg) p. 4a says: ואף עסקו עם הגוי יהיה באמונה; This principle is also expressed by R. Bahya b. Asher (13th and 14th century) in his *Kad ha-Kemah*, Warsaw 1870, p. 17b; by R. Jacob b. Isaac Luzzatto in his *Kaftor va-Ferah*, Amsterdam 1709, p. 30; by R. Raphael Norzi op cit. p. 6b and R. Moses Hagiz in his *Zikaron libne Israel*, No. 20.

⁵⁰ Maimonides, *Yad, Gezeleh ve-Abedah* I, 2; *Shulhan Aruk, Hoshen Mishpat*, 359, 1. To rob the Non-Jew is considered even a graver sin than to rob the Jew because the former act may lead to a profanation of the name חמור גזל הגוי מגזל ישראל מפני חלול השם (Tosefta B. K., X, 15); compare also *Seder Elijahu Rabbah*, XVI, Friedmann, pp. 74-75; Bahya b. Asher op cit., p. 17; and R. Samuel Edels (1555-1631) in his *Novellae* to the Talmud *Ketubot*, 67a, who strongly condemns the cheating of a Non-Jew and declares it to be a חלול השם a desecration of the name.

⁵¹ R. Eliezer b. Nathan (first half of the 12th century) in his *Eben ha-Ezer*, (Prague 1610) p. 91b; Maimonides *Yad, Genebah* I, 1; *Sefer Hassidim*, 661; *Shulhan Aruk, Hoshen Mishpat*, 348, 2.

⁵² Maimonides *Yad, Genebah*, VII, 8; *Shulhan Aruk, Hoshen Mishpat*, 231, 1; compare also *Seder Elijahu Rabbah*, XVI, Friedmann, pp. 74-75.

⁵³ *Tosefta Hullin*, VII, 3; b. *Hullin*, 94a; Maimonides, *Yad, Mekirah*, XVIII, 1; *Shulhan Aruk, Hoshen Mishpat*, 228, 6.

⁵⁴ See p. B. M. II, 8c, story about Simon b. Shetah; R. Eliezer b. Nathan, *op. cit. l. c.*; Maimonides, *Yad, Genebah*, VIII, 8; *Sefer Hassidim*, 358; R. Menahem Meiri quoted by R. Bezalel Ashkenasi in his *Shittah Mekubetzet* to B. K., 113b, and R. Moses Ribkes (17th century) in his *Beer ha-Golah* to *Hoshen Mishpat*, 348.

⁵⁵ In the case of people who have no laws of their own and do not respect property rights, the Jew is by the letter of the law not bound to make an effort to restore to them their lost articles, since they on their part would not restore to the Jew any of his lost article, if they should happen to find them. However, for the sake of avoiding a חלול השם the Jew is commanded to restore even to such people their lost article (*B. K.*, 113b, compare especially marginal note in Talmud, edition Wilna); Maimonides *Yad, Gezelah ve-Abedah*, XI, 3; *Shulhan Aruk, Hoshen Mishpat*, 266, 1. But in the case of people who have laws of their own and respect property rights, the Jew is commanded by the strict letter of the law to restore to them their lost articles. See *Sefer Hassidim* and R. Menahem Meiri *l. c.* and *Beer ha-Golah* to *Hoshen Mishpat*, 266; compare also Hoffmann *op. cit.*, p. 61ff.

⁵⁶ This is but one of many instances. A similar story is told there in the Palestinian Talmud of Abba Hoshaya who once restored to a non-Jewish woman a piece of jewelry which she had lost in his place. The lady refused to accept it, saying: "This is not of much value to me, I have many other better and more valuable pieces". Abba Hoshaya, however, insisted that she take it back, for, says he, אור"תא נזרת דנחזור "the Torah commands us to return lost articles even to non-Jews." Compare also commentary *Pene Moshe ad loc.* and Menaḥem de Lonzano in his *Maarik* (ed. Jellinek Leipzig 1853), p. 124; and *Midrash Tehillim*, XII, ed. Buber, 104.

⁵⁷ *Sefer Hassidim*, 1080.

⁵⁸ Maimonides' view that the biblical law commands the Jew to charge interest on loans to non-Jews (*Malve ve-Love*, V, 1) is rejected by all authorities, see commentaries *ad loc.*; compare also Eliezer Zebi Zweifel in his *Sanegor*, Warsaw, 1894, p. 291ff.

⁵⁹ The reason why the rabbis forbade one to charge interest to non-Jews is given by a later Amora in the Talmud (*ibidem l. c.*) שמא ילמוד

ממעשיו It seems to me that the meaning of this phrase is that the Jew should not imitate the non-Jew in this unethical practice of charging interest. The sole reason why the Torah permitted the Jew to charge interest to the non-Jew was, as we have seen, because the non-Jew charged interest to the Jew. Against this the rabbis argued that the Jew must not imitate a non-Jewish unethical practice, hence he should not charge interest to the non-Jew even though the latter charges him interest. The commentators take the words **שמה ילמוד ממעשיו** to mean, lest the Jew learn from the non-Jew some other bad practices. But one fails to see how this danger is avoided by merely prohibiting the Jew from charging the non-Jew interest, while permitting him to lend the non-Jew money without interest and otherwise to associate in business with him. It must be admitted that the following words **ובין דתלמיד חכם רוחא** **ובין דתלמיד חכם רוחא** which are added in the Talmud to the statement **שמה ילמוד ממעשיו** favor the interpretation of the commentators. On the other hand, it seems strange that while according to the talmudic statement **ובין דתלמיד חכם רוחא** the learned, not being in danger of imitating bad practices, would be permitted to charge interest to non-Jews, R. Amram Gaon in a *Responsum* (*Shaare Zedek*, p. 40a) declares this prohibition of taking interest from the non-Jew to be especially strict in the case of the learned. Did Amram have a different reading in the Talmud?

⁶⁰ See his commentary to Deut. XXIII, 21; compare also David de Pomis (16th century) *Apologia Pro Medico Hebraeo*, extracts of which are given by Winter und Wuensche, *Juedische Literatur*, III, p. 698ff. De Pomis quotes a Christian theologian who observed that pious Jews abhor usury whether practiced upon Jew or non-Jew.

⁶¹ So it is quoted by Tossafot, (*Abodah Zarah*, 26b s. v. **ולא מורידיו**) from the Palestinian Talmud and so it is also found in tractate *Soferim*, XV, 10; compare Mueller, p. 211. See also I. B. Lewinsohn, *Zerubabel* II, p. 97; Graetz, *Monatschrift*, XIX, p. 486; Zweifel, *Sanegor*, pp. 290-291; G. Deutsch, *Jew and Gentile*, (Boston, 1920) pp. 122-123.

⁶² Another such saying which has been misunderstood even by early Jewish authorities, is the one found in the *Tosefta B. M.* II, 32, and also quoted in the Talmud, *Abodah Zarah*, 26ab, which reads as follows: **העובדי כוכבים והרעים בהמה דקה ומגרליה לא מעלין ולא מורידין** The meaning of this *Baraita* is either that the idol worshipers of those days, as well as the Jewish shepherds, both of whom did not enjoy a high reputation for honesty, were not to be appointed to public offices, but if once appointed to such an office were not to be removed from it (Graetz, *ibidem* l. c.) or, what is more likely, that they were to be refused the privilege of getting up in public to announce that they lost certain articles and to claim them from the finder, for they were suspected of making false claims (Rector A.

Schwarz in *Hazofeh Meerez Hagar*, I, 3 (Budapest 1911) p. 488ff.) The latter interpretation is supported by the context in the *Tosefta*.

⁶³ A similar exaggerated expression is the saying עובר כוכבים ששבת חייב מיתה (*Sanhedrin*, 58b). See Zweifel, *op. cit.*, pp. 285-86.

⁶⁴ See *Sifra*, *Ahare Mot*, XIII, Weiss 86a; *Tosefta Sabbath*, VI-VII.

⁶⁵ R. Joseph Colon (2nd half of the 15th century) in his *Responsa*, No. 88, quoted by Joseph Caro in *Bet Joseph* and Moses Isserles in *Darke Moshe* to *Tur Yoreh Deah*, 178.

⁶⁶ R. Solomon Lurja (1510-73) in his work *Yam shel Shomoh* to *Baba Kamma* (Prague 1616) p. 39a.

G

HOW THE RELIGION OF THE PULPIT REACTS ON
THE PEOPLE

A. LEO WEIL

It is the commonplace, the obvious, that is most often unnoticed. This address deals with the every-day events of our day. I claim to have made no new discoveries. If there is any originality in my remarks, it will consist only in this: I have described in plain language facts and conditions of which all have been more or less conscious, but they have not been expressed with such brutal frankness.

How the Religion of the Pulpit Reacts on the People is the subject assigned. However, in order to confine it to certain limits, I will phrase it: Does the Religion of the Pulpit React Upon the People in Their Daily Vocations, Industrial, Commercial and Political?

To prevent criticism which would otherwise be justified, if religion and the people be considered in their broadest conception, I will further define "the religion of the pulpit" as any system of doctrines or worship regarded by its adherents as of divine origin. This excludes the moral and the ethical codes and standards which have been established in the counting-house and the factory as a result only of expediency and policy.

The people, in their vocations, industrial, commercial and political, is thus limited so as to distinguish the relations of the individual with his fellow man, as laborer, manufacturer, merchant and citizen, from his relations with his family.

Justice and righteousness are enjoined by both Jewish and Christian religions, and righteousness in the religion of the pulpit I would define as: Action in conformity with the rules which ought to regulate human conduct in accordance with the doctrines of *divine law*.

Thus defined and limited, with regret I am compelled to answer in the negative the question: Does the religion of the pulpit react upon the people in their daily vocations, industrial, commercial and political.

If this answer be true, to ascertain the cause, whatever it may be, is peculiarly for you, the students of religion; and to demonstrate the fact is peculiarly for the layman, who has perhaps better opportunities for observation.

Let us follow the example of the surgeon,—first remove the ornaments and the dress of the patient, and then with the scalpel open the body of our present-day civilization and lay bare to the eye the exact conditions underlying, and do this not in a spirit of carping criticism and fruitless fault-finding, but, like the true surgeon, in order to find the disorder, if any exists, and to remove the same or to apply the remedy.

There may be differences of opinion as to the conditions I am about to describe. I can only give my own conclusions, as I have observed those conditions, but I claim to be a competent witness, because during 42 years of active practice as an attorney at law, and an experience of over 25 years of activity in municipal, state and national politics, I have had opportunities for observation.

There has been great progress in the last few years in the attitude of capital towards labor and of labor towards capital. Yet does it need demonstration that the respective sides are not influenced to any controlling extent by justice and righteousness? Is it not manifest that each has been influenced by purely selfish considerations, each demanding all that he can get or force? As profits have increased, have wages, without demand, been advanced in proportion, or as profits have diminished, has labor volunteered to reduce its demand in proportion? Does labor contribute, whatever the wage, the best that is in him, or does he

give only as much as he must? Does capital consider the man as much as it should, and the right of every human being to the enjoyment of life, with time and opportunity at his disposal, as is his due? Does mutual confidence exist? Is there a recognition of their mutual dependence, their mutual obligation, their mutual rights?

There is a chasm, broad and deep, between those ideals which are preached from the pulpit and those that obtain in this relationship between capital and labor.

I am not unmindful that great strides have been made towards better conditions, and that if they continue they may ultimately approach, and possibly approximate, the ideals of religion, but they are far from this goal yet, and I am describing conditions as they exist today.

The foregoing applies to the manufacturer in his dealings with labor. Let us now examine his dealings with the trade. The policy of furnishing products of such character as will not destroy the demand for his goods,—a purely selfish consideration,—has taught the manufacturer not to go too far, but does he observe those ideals of religion which would compel him to give the best material and the best workmanship possible at a reasonable profit, commensurate with the risk and the capital invested? Or does he, whenever the law of supply and demand warrants, increase his price and take advantage of the opportunity to make whatever profit he can? Is not this sanctioned by the approved usages of trade? And notwithstanding contracts at a lower price, when the price goes up so that a higher price can be obtained, is it not common knowledge that those who bought at the lower price frequently have great difficulty in getting their orders filled? I am speaking now of the general rule. There are happily exceptions, perhaps many, but I believe I have stated the rule.

Let us next consider the merchant, first in his dealings with the manufacturer, and then in his relations to his trade. The papers have commented freely for some months on the evil of "cancellation of orders." Orders have been cancelled because the prices have gone down. This has prevailed to such an extent as to call for public disapproval. The manufacturer may have

laid in his stock of raw material and made his arrangements with labor, and, in consequence, from these cancellations will suffer great losses, but the merchant is only looking to his selfish interests. In dealings with his trade, does not the merchant take advantage whenever possible of the law of supply and demand, and raise and reduce prices accordingly? In trade, does not the law of supply and demand supplant the law of justice and righteousness? Does the merchant always give to his trade the best value possible for the price paid, except as he may be controlled by the necessity of keeping his customers? The lesson has been taught by experience that the merchant, as a policy of good business, cannot afford misleading and deceptive advertising, as it will ultimately result in loss, but it is only in recent years that advertisements by merchants could be trusted.

And how much of this change has been brought about by expediency, and how much by religious convictions? Let each one answer this question to himself. I have only sought to touch one or more high points. The examination has been by no means searching.

Practices under the so-called laws of trade, which are approved by the conventional conscience of the times, are wholly at variance with the religion preached from the pulpit. Let me illustrate with the law of supply and demand. Under this law advantage is taken of any adventitious circumstance which has increased the demand for any article of commerce, even the necessities of life of an individual or of the nation, to increase the price to any extent beyond the cost of production, which the insufficiency of the immediate supply of such article, to satisfy the demand, may for the time being warrant. This was well illustrated during the war, when bread-stuffs, meats, sugar, &c., went up to a price almost prohibitive to many who could not afford to pay the price demanded. The Government, to which guns, ammunition, trucks, locomotives, cars, and hundreds of other products of mills and factories were necessities to preserve its life, was forced to pay a price, because of this law of supply and demand, which has made multi-millionaires as common as beggars.

Let us take up now the relationship which, it seems to me, is

most indicative of the want of ideals of religion, namely, the individual as a citizen. The political partisan not only gives up to party what was meant for mankind, but gives up to his party what was meant for his God, and subordinates every religious precept to the success of his party. Policies and candidates, regardless of any other consideration than whether or not they are popular or would appeal to the public, are adopted or selected, without reference to the right or the wrong, or to character.

Since this can be better demonstrated in municipalities, I will give you a few glaring illustrations from the City of Pittsburgh and the State of Pennsylvania. Let it be observed that I am giving these illustrations because of my personal knowledge thereof, and I can therefore speak without fear of contradiction. I know, from statements made to me by those informed of conditions existing in many other cities of this country, that the same general criticism could be made. Pittsburgh and the State of Pennsylvania are not exceptional. I refer to them, as stated, because I live there and know whereof I speak.

Some years ago it was a matter of common knowledge that graft honeycombed our councils. Attention was called thereto again and again, but nevertheless the political machine dominating the city was always victorious at the polls. Finally the situation became so unbearable to a few thoughtful citizens that an investigation was made and prosecutions instituted, and as a result there were 67 convictions and confessions. Perhaps 10 or 12 bankers and others than councilmen were convicted or confessed to the payment of bribes. There were over 50 councilmen who were either convicted of or confessed to receiving bribes. Public sentiment was aroused, and in consequence the old system of a common and select council, elected from wards on party tickets, was displaced by securing from the legislature an enactment providing for the election of nine councilmen and a mayor.

At each session of the legislature since 1911, when this system was adopted, there has been introduced a bill to repeal the non-partisan ballot, this bill being always backed by the local party machine. The citizens of Pittsburgh, with great unanimity, have

always opposed this repeal, and, let it be said to their credit, have had the assistance of the leaders of the party in the State up to this time. The bill was introduced in the Senate of the State this year also, and has been adopted by the Senate, and is now in the House of Representatives, and will be contested there.

The Senate Committee to which the bill was referred, on demand of representatives of practically all the commercial, trade and civic bodies of the City of Pittsburgh, granted a hearing to these representatives to enable them to voice their opposition to the repeal. One of the Senators who was on this committee confessed in open court that as a member of council he had received a bribe of \$20,000 for the passage of a particular measure; that this money was paid to him to be distributed among his associates in council; and that he appropriated \$10,000 of this amount, and distributed only \$10,000. He was sentenced, served his term, and a short time after his release from confinement he was nominated on his party ticket for State Senator and was elected.

Two bankers, who theretofore had been of the very highest standing in the community, and of great wealth, in their confession in court admitted that they had paid a large sum of money as a bribe to a prominent political boss to secure the passage by councils of a particular measure, and they accordingly were sentenced and served their terms. This boss has continued as the boss of the party machine in Allegheny county, has been elected to the Senate of the State, and was also one of the members of this committee who were hearing the protests of citizens of Pittsburgh against the repeal of this non-partisan ballot for the election of councilmen.

It may be surmised how much effect protests from the citizens would have upon a committee of which those Senators were members.

How much of the ideals of religion entered into the minds and influenced the action of the citizens who elected those two men to the Senate of Pennsylvania?

Let me give you another illustration: Some years ago in Pittsburgh, as in many other cities, houses of prostitution and gambling houses were tolerated and permitted to remain. This con-

dition, I am happy to say, no longer prevails, and in this respect Pittsburgh is now as clean a city as any in the Union, but at that time, the Council of Nine having been installed, charges were made before Council against the Director of the Department of Public Safety. He had the control and direction of the police, and the charges were for misconduct in office, because these houses of prostitution and gambling houses were permitted to continue in defiance of law. On the trial of these charges this Director was found guilty. Shortly thereafter he was a candidate for Congress and was elected, and has been continued in office since.

Again may I ask, what ideals of religion affected that large number of citizens whose votes were required to place such a man in the halls of Congress, to legislate for this Union?

Is it not a notorious fact that regardless of the character or fitness of the candidate, if those in charge of the party machinery place him upon the ticket, he is assured of election, where that party has a preponderating majority?

Are returns by citizens of property to city, state or nation for purpose of taxation always influenced by the ideals of religion, and how many resort to misrepresentation to secure a reduction in the amount of their assessments?

Has there been dishonesty and concealment by travelers coming home from abroad in evading the payment of customs duty upon the articles they bring in? Diogenes would be overworked on many of those steamers!

The most appalling illustration of the complete failure of religion to control the action of its professors in their dealings with men en masse, will be found in international law, in the dealings of nation with nation. Many illustrations can be recalled of how great and powerful nations have taken advantage of smaller and weaker nations; of the generally accepted rule for the conduct of diplomatic negotiations; of how nations have sought their own selfish interests; of how and for what wars have been waged; of how each nation has prayed to the same God in the same war for success for its cause; of how substantially all of the "shalt nots" of the Ten Commandments have been continually

violated by the nations of the world. Yet are not these nations but the aggregate of individuals who profess religion?

Why was it necessary for President Wilson, in his fourteen points, to demand of the nations what would be considered, as between individuals, the observance of some of the common rules of justice and righteousness, such as would be assumed as a matter of course ought to be observed? And yet these fourteen points were heralded as containing new departures in international law. No one questioned the propriety or the necessity of proclaiming the same. There was a propriety and a necessity. Nation in treating with nation, nation in dealing with nation, by reason of their action heretofore,—nay, even more, by reason of their general custom and habitual practices heretofore,—needed to be held to the compliance with these common every-day precepts of religion familiar to the ear of ever church-goer.

Let us take time to review some of these historic utterances:

“What we demand in this war . . . is nothing peculiar to ourselves. It is that the world be made fit and safe to live in; and particularly that it be made safe for every peace-loving nation which, like our own, wishes to live its own life, determine its own institutions, be assured of justice and fair dealing by the other peoples of the world as against force and selfish aggression.”

Ought it to have been necessary to make formal demand for this much? For justice and fair-dealing? To be free from force and selfish aggression? Just think of it! The crowned heads of the world, and the prime ministers, as they leave the church door, where they have listened to sermons on justice and righteousness all their lives, being told by the President of the United States: “Now listen; in making this treaty you must guarantee justice and fair-dealing; you must not hold up anybody at the point of a gun, and you must not go into your neighbor’s house and take possession and appropriate to your own use any of his property.” But, worse still, remember that the whole world agreed that it was necessary to so instruct them in these elemental principles of

honesty, notwithstanding the fact that they had been listening to these sermons all their lives!

Let us analyze the first of the fourteen points:

"1. Open covenants of peace, openly arrived at, after which there shall be no private international understandings of any kind, but diplomacy shall proceed always frankly and in the public view."

In plain English: quit deception; say what you mean; after which do not agree that you mean something else; talk like any honest man, truthfully, and let anybody hear you who will. Such instructions might be necessary to one who had been brought up without moral training and had never been to church in his life.

The Fourteenth Point provides:

"A general association of nations must be formed, under specific covenants for the purpose of affording mutual guaranties of political independence and territorial integrity to great and small States alike."

Here again we are shocked by the necessity that a League of Nations should be required to guarantee such a palpable act of justice.

I do not propose to enter into any discussion of the League of Nations. There may be valid objections to the plan as proposed. Fundamental changes may be necessary to protect the rights of this nation and of other nations. The plan may be defective and not calculated to produce the results desired. The objections, however, that have been made are not that the covenant does not protect the rights of this nation, but that it does not protect its selfishness.

I have been amazed at the arguments against the adoption of the League of Nations. As published they have substantially all been based upon the most selfish and unidealistic grounds. There has been no public outcry against this violation of religious ideals. The general argument is, that the United States must not become

involved with the other nations of the world in so-called Old World politics; must not be compelled to do its share to preserve the order of the world and the rights of all other nations, particularly the rights of the weaker and smaller, because by reason of our territorial isolation we can hold aloof. While the remainder of the world may be compelled to suffer and endure all of the horrors through which the world has just passed in the war just ended, we in our selfishness need do nothing. We are separated by oceans from those other nations; we may safely keep aloof and not become involved. But if our participation should be necessary, in fact indispensable, to bring about peace and protection to the rights of the weak, as well as to those of the strong, what of that as compared to what it will cost this nation in men and money? Let us follow our "traditional policy," that was established over one hundred years ago, say the opponents.

The morals of the world have improved during that more than century. The all-sufficient reason of that day is not good now. International law has progressed some since then; not as much, it is true, as the ideals of the individual have improved, but surely the time has arrived when no statesman ought to feel justified in appealing to the former fundamental basis of all international law. What was that basis? Self-preservation, self-interest, self-aggrandizement, after which, if these are unaffected, the rights of other nations.

Perhaps my thinking is all awry. But as I see it, the attitude of our nation on the League of Nations has violated every ideal of justice and righteousness, and yet has been approved of by an overwhelming majority of the people of these United States.

I do not wish to be misunderstood. I am not advocating the particular covenant submitted. It may require amendment and reservations and changes and additions to make it workable and effective; that is, the machinery may not be well adapted to perform the work required with the least friction; but to reject the whole ideal for the selfish reasons given must be shocking to true conception of justice and righteousness, and yet, as stated, no general reaction to the shock has been observed.

Do these illustrations, which could be multiplied a hundred-

fold, suffice to illustrate that the ideals of religion play little or no part in controlling the action of men in their vocations as laborer, manufacturer, merchant and citizen, especially in their action en masse?

If nothing more is admitted, perhaps you will concede that the foregoing at least is sufficient to raise the question in your minds of whether or not in all these vocations religion has failed. While I am addressing a conference of Jewish rabbis, I need hardly add that the Jewish pulpit has no monopoly in this failure; there is failure alike by Jew and Gentile, by Protestant and Catholic. The failure is in fact so universal that it implies a cause alike universal.

While I may be trespassing upon your peculiar prerogative in speculating upon this cause, still it may not be amiss. It was the falling of the apple that brought about the discovery of the law of gravitation. I make no pretense of having found either the solution of the problem or its remedy.

The attitude of the individual citizen towards his government, in all of its divisions, municipal, state and national, may perhaps be partly accounted for by the fact that government until quite recently had little contact directly with the citizen. It was looked upon as something separate and apart from the daily activities of the citizen. It was the sovereign. It exercised only a few of the sovereign powers; preserved order; maintained peace; administered the laws; and the average citizen during his whole lifetime did not consciously come directly in touch or contact with his government. It is only in recent years that government entered upon its present-day manifold activities and assumed the regulation of so much of the every-day social life. There are many now living who can recall the time when there were no public schools. Education was left to private enterprise. There were then no governmental maintained hospitals. Contrast that period with today, with our public schools, public hospitals, laws regulating workmen's compensation, pensions, child labor, playgrounds, hours of labor, health, and the like, by which government has undertaken to control the social life of the citizen. These laws have all been passed within the memory of substan-

tially all within the sound of my voice. It must accordingly come to pass that there will be a greater interest taken in government and a different attitude toward the same. Today the government of our States and municipalities touches every citizen every hour of the day and night, awake or asleep. But the mental attitude that came down from former conditions, with hostility to government, is inherited or traditional, and accordingly it will require generations to change this attitude. Hostility, whether to an individual or to a government, blinds the moral perceptions and there are few who can be just and do right to one considered an enemy.

Whether from this cause or others, if the individual gets into the habit of ignoring in this or that activity the injunctions of his religion, it follows inevitably that religion will thereby ultimately lose its grip and its influence and will become weakened more and more.

It is with moral precepts or the ideals of religion like with law. If public sentiment tolerates the violation of some laws, because they are not popular, it follows, as the night the day, that respect for all law is thereby lessened and the binding force of law is undermined. So if the ideals of religion are to be the governing force upon the life of the individual, even in his major experiences, they must be observed in his conduct in all his relations, minor as well as major.

The primary cause, it seems to me, for the conditions which I have attempted to describe, is to be found in the manner in which religion has been taught. It has been individualistic. The emphasis has been upon the individual's personal beliefs, his personal conduct, his responsibility for his own action only. If he practiced justice in his own dealings and does personally what is right, then he is sure of salvation, &c. But his obligations, as one of the public, his duty, under the mandates of his religion, to prevent that public from doing wrong, have not been sufficiently emphasized. That man, however righteous he may be in his personal conduct, who supinely looks on while others do wrong, and fails to exercise his influence to the utmost to prevent that wrong, is himself guilty of wrong-doing. This is what I mean

by the statement that the teaching of religion has been too individualistic.

If all those who really want that which is right, those who individually would do what is right, would exert their influence in the vocations in which they may be engaged, and as citizens, for the prevention of wrong, and would feel it to be equally their duty to do this as to individually refrain from wrong-doing themselves, there would be a great change wrought in the world.

Consider the populous communities of this country, our cities, towns, boroughs, villages, &c. In how many are there any, and where and how many, who take an active part from purely altruistic motives, in molding public sentiment and influencing that community, industrially, commercially and politically, to follow the ideals their religion teaches? In the boards of trade, industrial and commercial organizations, chambers of commerce, and the like, in these communities, there are few who take an active part, and fewer still who take this active part for the sole and only purpose of betterment to the community by encouraging the following of the ideals that make for justice and righteousness.

One of the most disheartening evidences, and at the same time one of the most conclusive proofs, of the conditions I have just described, and of the want of realization on the part of the public,—which means, of course, the individuals who compose the same,—that there is any duty or obligation upon the individual to exercise his influence upon all others to secure the kind of action enjoined by religion from all, is the following: Let some individual, impelled by his sense of duty and obligation, undertake to exercise his influence towards the general observance of the proper ideals,—what is the first reaction of the public? They immediately suspect his motives, they seek for some selfish or sinister purpose. If nothing worse can be found, he is accused of seeking notoriety, of officiousness, of being a busybody, of being impressed with his own self-importance, and the like. After the lapse of time has shown these suspicions to be groundless, and that the individual is acting from unselfish and worthy motives, and in the interest of the public, what is the reaction then? Does the public join in the movement, hold up the hands of the

citizen who is trying to do his duty? Is he applauded and encouraged, and does he receive, even from the so-called best men and women of the community, the consideration and credit to which he is entitled? It matters not how much time and thought and effort he has given to these public interests, nor how many sacrifices he has made in behalf of the public. That public shrugs its shoulders, raises its eyebrows, calls him an "uplifter",—possibly with an adjective preceding,—an idealist, a crank, an impractical enthusiast, and other names, showing the utter want of sympathy as well as appreciation of the efforts of this individual; and the conception that he was performing his simple duty and obligation, demanded by the ideals of the religion this very public professes, and that each one of this public should follow the example of this individual, is the furthest thought from the mind of this public.

There are many men, I believe, if it were not for this attitude of the public, who would be glad to serve the public, but they shrink from the opprobrium to which they will be subjected, even though they were willing to make the enormous sacrifices that are now required.

There is nothing more powerful socially than public sentiment. It is stronger than law, than religion, than any other general influence, and until this public sentiment is educated along the lines I have suggested, the obligation of the individual to influence others in the practice of justice and righteousness, as well as to practice justice and righteousness himself, I fear but little progress will be made in overcoming the present day conditions.

There is something missing in the education and training of the individual when his conception of his duties and obligations is satisfied because he himself attempts to follow his religious ideals, and does not feel bound by equal compulsion to use his influence to obtain like action from others.

Is it not possible to ascertain and standardize more definitely the qualities which constitute an ideal character? We have developed systems of physical education, of moral education, of mental education, and are continually improving the same. I doubt if any of these systems will reach the stage of perfection,

and methods of today may be abandoned for more effective methods tomorrow. The system of moral education now taught in home, school and pulpit, does not sufficiently emphasize the duties and obligations of the individual to the group, and the duties and obligations of the group, and the responsibility of the individual for the sins of his group.

This determination of what constitutes the ideal character, and the training necessary to its attainment, I believe has overlooked essential elements of character, the training of which is just as essential and necessary as the training of the physical, intellectual and moral sides of character. This omitted element, for want of a better description, I would call the training of the emotions and sensibilities. Students of human nature all agree that among the influences that control conduct, none is more powerful and determining than the emotions and sensibilities. We have no system, no plan, no method, for the training or for the development of the emotions and the sensibilities. They are left to follow an inherited or acquired tendency, or, like Topsy, just to grow.

Is it not possible to definitely chart this now unexplored realm, and determine what training may be best, whether by direct or indirect methods, providing for each stage of development, as the child, the adolescent, and the adult? What degree of development of the emotions and sensibilities is necessary, with mental and moral development, to make the ideal character, must be scientifically ascertained. Then in some individuals the natural tendency to an excess of anger, resentment, loyalty, and the like, by the system of education and training to be adopted, may be reduced by control, while in others these same tendencies may be brought up to the required standard.

The emotions and sensibilities could be trained so that they would respond in the ideal character to proper influences, like the strings of a perfectly tuned musical instrument, to the touch of the artist, and produce a harmony in which the body, mind, spirit, and emotions all beautifully blend.

The failure of the individual to recognize his group obligation, as I have rather clumsily described it, is due in no small part perhaps to the want of training of the emotions and sensibilities.

There must be not only a recognition but such a strong resentment to wrong, and desire to prevent its continuance, as will urge the individual with the proper moral fiber and acute perceptions to perform his group duty and obligation, at whatever cost to himself. For this urge, this stimulus, reliance must be had on the properly developed emotions and sensibilities.

And if it should come to pass, as I believe it will, that one of the determining qualities which make for ideal character and for the noblest and highest life, is the proper observance of his duties and obligations to the community, as well as in his individual relations, then will it not also come to pass that each will feel, just as imperatively compelling as his doing justice and righteousness individually, that he must procure justice and righteousness, so far as lies within his power, from the group of which he is a part?

The point of view of society must be changed. One who selfishly refuses to take part in the charities and philanthropies of his community is now looked down upon. Yet the hundreds and the thousands who selfishly refuse to take part in the public life of the community are not visited with any condemnation. And yet they are failing in that which results in more disaster, more wrong, more injustice, more unrighteousness, than in substantially any other particular in which they may fall short of their duty.

The pulpit has performed a service of inestimable value to the world in preaching and teaching those precepts of religion which have affected the conduct of the individual in his family and social relations. I believe there is another opportunity in which this same pulpit could most effectively function, namely, in preaching and teaching this prerequisite to perfection of character, that the individual must not only practice justice and righteousness, but exert himself to his utmost to influence his group, or, in other words, his community, of which he is a part, to practice like justice and righteousness.

Do not jump at the conclusion, because I have so severely criticized conditions and portrayed them as I see them, and because I realize how far we fail in putting into daily practice the ideals

of the religion we profess, that therefore I have lost faith in mankind. On the contrary, I have an abiding faith in human nature. I believe there is more good than bad in most men. I believe that the bad needs suppression and the good stimulation. I believe that there have been great strides made towards the ideal. I believe that just so sure as there is a God of justice and righteousness, just so sure justice and righteousness in this world ultimately will flow like a mighty river. I cannot reconcile any other belief with the belief that there is a God of righteousness and justice.

Isaac Mayer Wise

Founder of the

Central Conference
of American Rabbis

and

First President

1889-1900

DECEASED MEMBERS

AARON, ISRAEL, Buffalo, N. Y.....	1912
ADLER, SAMUEL, New York City.....	1891
ADLER, LIEBMAN, Chicago, Ill.....	1892
BAUER, SOLOMON H., Chicago, Ill.....	1913
BENJAMIN, RAPHAEL, Brooklyn, N. Y.....	1907
BIEN, HENRY M., Vicksburg, Miss.....	1895
BIRKENTHAL, HERMAN, Hamilton, Ont.....	1893
BLAUSTEIN, DAVID, New York City.....	1912
BLUM, ABRAHAM, New York City.....	1921
BLOCH, JACOB, Portland, Ore.....	1916
BOGEN, JOSEPH, Jackson, Tenn.....	1919
BONNHEIM, BENJAMIN A., Cincinnati, O.....	1909
CANTOR, BERNARD, New York City.....	1920
CARO, VICTOR, Milwaukee, Wis.....	1912
CHUMACEIRO, H. J. M., Curacao, D. W. I.....	1905
COHEN, OSCAR J., Mobile, Ala.....	1901
ELKIN, MEYER, Hartford, Conn.....	1915
FELDMAN, EPHRAIM, Cincinnati, O.....	1910
FELSENTHAL, BERNARD, Chicago, Ill.....	1908
FEUERLICHT, DAVID, Owensboro, Ky.....	1897
FEUERLICHT, JACOB, Chicago, Ill.....	1920
FISCHER, E. K., Chattanooga, Tenn.....	1903
FRIEDLANDER, JOSEPH, Plainfield, N. J.....	1917
GOTTHEIL, GUSTAV, New York City.....	1903
GRIES, MOSES J., Cleveland, O.....	1918
GROSSMAN, IGNATZ, Chicago, Ill.....	1897
GUTTMACHER, ADOLF, Baltimore, Md.....	1915
HERZ, JOSEPH, Columbus, Miss.....	1909
HESS, EMANUEL L., St. Paul, Minn.....	1907

ISAACS, ABRAM S., Paterson, N. J.....	1920
JACOBSON, JACOB S., Chicago, Ill.....	1911
JESSELSON, FELIX W., Grand Rapids, Mich.....	1920
JOSEPH, ISRAEL, Montgomery, Ala.....	1897
KAISER, ALOIS, Baltimore, Md.....	1908
LANDAU, JACOB H., Las Vegas, N. M.....	1919
LAZARUS, ABRAHAM, Houston, Tex.....	1900
LEUCHT, ISAAC L., New Orleans, La.....	1914
LEUCHT, JOSEPH, Newark, N. J.....	1920
LEVY, ABRAHAM R., Chicago, Ill.....	1915
LEVY, JOSEPH LEONARD, Pittsburgh, Pa.....	1917
LEVY, M. S., San Francisco, Cal.....	1916
LOWENSTEIN, AARON, Chicago, Ill.....	1901
MACHOL, MICHAEL, Cleveland, O.....	1912
MANNHEIMER, SIGMUND, Cincinnati, O.....	1909
MAYER, ELI, Albany, N. Y.....	1920
MAYER, LIPPMAN, Pittsburgh, Pa.....	1904
MESSING, AARON J., Chicago, Ill.....	1916
MESSING, HENRY J., St. Louis, Mo.....	1913
MIELZINER, MOSES, Cincinnati, O.....	1903
MOSES, ADOLPH, Louisville, Ky.....	1902
NEWMAN, JULIUS, Chicago, Ill.....	1920
NOOT, MEYER, Williamsport, Pa.....	1916
NORDEN, AARON, Chicago, Ill.....	1905
RADIN, ADOLPH M., New York City.....	1909
SADLER, BERNARD, Easton, Pa.....	1917
SAMFIELD, MAX, Memphis, Tenn.....	1915
SCHWAB, ISAAC, St. Joseph, Mo.....	1907
SCHLESINGER, MAX, Albany, N. Y.....	1919
SOLOMON, M., Appleton, Wis.....	1892
SONNENSCHNEIN, SOLOMON, St. Louis, Mo.....	1908
SPITZ, MORITZ, St. Louis, Mo.....	1921
STEMPLE, I., Yonkers, N. Y.....	1900
STERN, LOUIS, Washington, D. C.....	1919
STRAUSS, LEON, Belleville, Ill.....	1895
SZOLD, BENJAMIN, Baltimore, Md.....	1902

VOORSANGER, JACOB, San Francisco, Cal.....	1908
WECHSLER, JUDAH, Indianapolis, Ind.....	1907
WEISS, L., Bradford, Pa.....	1909
WISE, AARON, New York City.....	1896
WISE, ISAAC M., Cincinnati, O.....	1900
WOLFENSTEIN, SAMUEL, Cleveland, O.....	1921
ZIRNDORF, HEINRICH, Cincinnati, O.....	1893

PAST PRESIDENTS

Isaac M. Wise.....	1889-1900
Joseph Silverman.....	1900-1903
Joseph Krauskopf.....	1903-1905
Joseph Stolz.....	1905-1907
David Philipson.....	1907-1909
Max Heller.....	1909-1911
Samuel Schulman.....	1911-1913
Moses J. Gries.....	1913-1915
William Rosenau.....	1915-1917
Louis Grossman.....	1917-1919
Leo M. Franklin.....	1919-1921

PREVIOUS CONVENTIONS OF THE CONFERENCE

1889.....	Detroit, Mich.	Atlantic City, N. J., 1894, 1898, 1913
1890.....	Cleveland, O.	Baltimore, Md.....1891, 1912
1891.....	Baltimore, Md.	Buffalo, N. Y.....1900, 1917
1892.....	Washington, D. C.	Charlevoix, Mich.....1910, 1915
1893.....	Chicago, Ill.	Chicago, Ill.....1893, 1918
1894.....	Atlantic City, N. J.	Cincinnati, O.....1899, 1919
1895.....	Rochester, N. Y.	Cleveland, O.....1890, 1905
1896.....	Milwaukee, Wis.	Detroit, Mich.....1889, 1903, 1914
1897.....	Montreal, Canada	Frankfort, Mich.....1907, 1908
1898.....	Atlantic City, N. J.	Indianapolis, Ind.....1906
1899.....	Cincinnati, O.	Louisville, Ky.....1904
1900.....	Buffalo, N. Y.	Milwaukee, Wis.....1896
1901.....	Philadelphia, Pa.	Montreal, Canada.....1897
1902.....	New Orleans, La.	New Orleans, La.....1902
1903.....	Detroit, Mich.	New York, N. Y.....1892, 1909
1904.....	Louisville, Ky.	Philadelphia, Pa.....1901
1905.....	Cleveland, O.	Rochester, N. Y.....1895, 1920
1906.....	Indianapolis, Ind.	St. Paul-Minneapolis.....1911
1907-1908.....	Frankfort, Mich.	Washington, D. C.....1892-1921
1909.....	New York, N. Y.	Wildwood, N. J.....1916
1910.....	Charlevoix, Mich.	
1911.....	St. Paul-Minneapolis, Minn.	
1912.....	Baltimore, Md.	
1913.....	Atlantic City, N. J.	
1914.....	Detroit, Mich.	
1915.....	Charlevoix, Mich.	
1916.....	Wildwood, N. J.	
1917.....	Buffalo, N. Y.	
1918.....	Chicago, Ill.	
1919.....	Cincinnati, O.	
1920.....	Rochester, N. Y.	
1921.....	Washington, D. C.	

LIST OF MEMBERS

HONORARY MEMBERS

- KOHLER, KAUFMAN, Ph. D., Rabbi, President, Hebrew Union College,
3016 Stanton Ave., Cincinnati, O.
MONTEFIORE, CLAUDE G., W. London, England.
WINTNER, LEOPOLD, Ph. D., Rabbi Emeritus, Temple Beth Elohim, Brook-
lyn, N. Y.

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<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Birmingham	Emanuel	Morris Newfield
Mobile	Shaare Shamayim	Alfred G. Moses
Selma	Mishkan Israel	Isidore Isaacson

ARIZONA

Phoenix	Beth Israel	David L. Liknaitz
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ARKANSAS

Fort Smith	United Hebrew	Joseph H. Stolz
Helena	Beth El	Jerome Mark
Hot Springs	House of Israel	Abraham B. Rhine
Pine Bluff	Anshe Emeth	Leonard J. Rothstein

CALIFORNIA

Huntington Park	Sup't Orphan Asylum	Sigmund Frey
Los Angeles	B'nai B'rith	{ S. Hecht
	Immanuel	{ Edgar F. Magnin
		{ David Liknaitz
Oakland	Temple Sinai	Emanuel Schreiber
Sacramento	First Hebrew	Rudolph I. Coffee
San Diego	B'nai Israel	Harvey B. Franklin
San Francisco	Beth Israel	Michael Fried
	Emanu-El	Alexander D. Segel
	Sherith Israel	Martin A. Meyer
	Ohabai Shalome	Jacob Nieto
		Herman Rosenwasser

COLORADO

Denver	Emanuel	William S. Friedman
Trinidad		Adolph Rosenberg

CONNECTICUT

Hartford	Beth Israel	Abraham S. Anspacher
New Haven	Mishkan Israel	Louis L. Mann
		Adolph Guttman

DISTRICT OF COLUMBIA

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Washington	Washington Hebrew	Abram Simon

FLORIDA

Jacksonville	Ahavath Chesed	Israel L. Kaplan
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GEORGIA

Albany	B'nai Israel	Edmund A. Landau
Athens	Children of Israel	Morris Lichtenstein
Atlanta	Hebrew Benevolent	David Marx
Columbus	B'nai Israel	Frank L. Rosenthal
Macon	Beth Israel	Isaac E. Marcuson
Savannah	Mikve Israel	George Solomon

ILLINOIS

Chicago		Abraham Cronbach
	Mizpah	Samuel S. Cohon
	Temple Judea	Leon Fram
	Humboldt Blvd. Temple	Joseph Hevesh
	Sinai	Emil G. Hirsch
	Temple Sholom	Abram Hirschberg
		Israel Klein
	B'nai Sholom-Temple Israel	Gerson B. Levi
	Emanuel	Felix A. Levy
	Beth Israel	Samuel Felix Mendelsohn
	Abraham and Zion	Samuel Schwartz
		Julius H. Meyer
	Beth El	Julius Rappaport
	Zion	Samuel Schwartz
	Anshe Mayriv	Tobias Schanfarber
	Isaiah	Joseph Stolz
		Jacob Turner
	Moses Montefiore	M. Ungerleider
		Albert B. Yudelson
Peoria	Anshai Emeth	Meyer Lovitch
		S. G. Bottigheimer

INDIANA

Evansville	Washington Ave. Temple	Edward L. Israel
Fort Wayne	Achduth VeSholom	Aaron Lewis Weinstein
ry	Temple Israel	Pizer W. Jacobs

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INDIANA—Continued

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Indianapolis	Indianapolis Hebrew	{ Morris M. Feuerlicht Mayer Messing Jacob B. Krohngold
Lafayette	Temple Israel	Samuel J. Harris
South Bend	Temple Beth El	Albert G. Minda
Springfield	B'rith Sholom	Solomon Landman
Terre Haute	Temple Israel	Joseph L. Fink

IOWA

Davenport	B'nai Israel	Joseph L. Baron
Des Moines	B'nai Jeshurun	Eugene Mannheimer
Sioux City	Mt. Sinai	Raphael Goldenstein

KANSAS

Leavenworth	B'nai Jeshurun	Emil Ellinger
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KENTUCKY

Louisville	Adath Israel	Joseph Rauch
Paducah	Temple Israel	Pizer W. Jacobs

LOUISIANA

Alexandria	Gemilluth Hassodim	Harry Weiss
Baton Rouge	B'nai Israel	Harold F. Reinhart
Monroe		Israel L. Heinberg
		Harry A. Merfeld
New Orleans	Sinai	Max Heller
	Touro	Emil W. Leipziger
	Gates of Prayer	Mendel Silber
	Julius Wise	Morris Sessler
		David Fichman
Shreveport	B'Nai Zion	Abram Brill

MARYLAND

Baltimore	Baltimore Hebrew	Morris S. Lazon
	Oheb Shalom	William Rosenau
	Har Sinai	Louis Bernstein
		Chas. A. Rubenstein
Cumberland	B'er Chayim	Israel J. Sarasohn

MASSACHUSETTS

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Boston	Adath Israel	Harry Levi
	Ohabei Shalom	Samuel J. Abrams

MICHIGAN

Detroit	Beth El	Leo M. Franklin
Grand Rapids	Emanuel	Philip F. Waterman
		Felix J. Jesselson
Kalamazoo	B'nai Israel	Philip F. Waterman

MINNESOTA

Minneapolis	Shaare Tov	Samuel H. Deinard
St. Paul	Mt. Zion Hebrew	Jacob I. Meyerovitz

MISSISSIPPI

Greenville	Hebrew Union	Max Kaufman
Meridian	Beth Israel	Samuel S. Kaplan
Natchez	B'nai Israel	William Ackerman
Vicksburg	Anshe Chesed	Sol L. Kory

MISSOURI

Joplin	United Hebrew	A. I. Shinedling
Kansas City	B'nai Jehudah	Harry H. Mayer
St. Joseph	Adath Joseph	Garry J. August
St. Louis	Temple Israel	Leon Harrison
	Shaare Emeth	{ Samuel Sale
	B'nai El	{ Louis Witt
	United Hebrew	Julian Miller
		Samuel Thurman

MONTANA

Butte	B'nai Israel	Jacob K. Levin
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NEBRASKA

Lincoln	B'nai Jeshurun	Jacob Singer
Omaha	Israel	Frederick Cohn

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NEW JERSEY

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Atlantic City	Beth Israel	Henry M. Fisher Henry Berkowitz
East Orange	Shaare Tephila	Nathan E. Barasch
Long Branch	Beth Miriam	Barnett A. Elzas
Newark	B'nai Jeshurun	Solomon Foster
	B'nai Abraham	Julius Silberfeld
		Harry R. Richmond
Paterson	B'nai Jeshurun	Max Raisin
Philipsburg	Bene Jeshurun	David Levy

NEW MEXICO

Albuquerque	Temple Albert	Moise Bergman
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NEW YORK

Albany	Beth Emeth	Marius Ranson
Amsterdam		Jacob B. Pollak
Bronx	Beth Elohim	David Klein
	Tremont Temple	Marius Ranson
Brooklyn	Beth Elohim	Simon R. Cohen
	Progressive Synagog	David Klein
	Beth Emeth	Samuel J. Levinson
	B'nai Sholom	Marcus Friedlander
	Temple Israel	Louis D. Gross
	Eighth Ave. Temple	Alexander Lyons
	The Brooklyn Synagog	Max Raisin
		Leopold Wintner
Buffalo	Beth Zion	Louis J. Kopald
Far Rockaway	Temple of Israel	Isaac Landman
Flushing	Free Synagog	Maxwell Silver
Gloversville		Joseph Jasin
Kingston	Emanuel	Bernard M. Kaplan
Mt. Vernon	Sinai	Joseph I. Gorfinkle
Newburgh	Beth Jacob	William Lowenberg
New York	Temple Peni El	Joel Blau
		Frederick E. Braun
	Hebrew Tabernacle	I. Mortimer Bloom
		David Davidson
	Emanuel	Hyman G. Enelow
	New Synagog	Ephraim Frisch

NEW YORK—Continued

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
New York	Free Synagog	Emanuel Gerechter
	Rodef Sholom	Sidney E. Goldstein
	Temple Israel of Harlem	Rudolph Grossman
	Ahavath Israel	Maurice H. Harris
		Gustav N. Hausman
		Joseph Jasin
	The Central Synagog	Nathan Krass
		George A. Kohut
	92d St. Y. M. H. A.	Lee J. Levinger
		Clifton Harby Levy
	Chaplain	Harry S. Lewis
	Hebrew Tabernacle	Edward Lissman
	Ex. Director, Federation of Charities	Sol Lowenstein
	Kehilla	Judah L. Magnes
	Kehilla	Leo Mannheimer
	Ahabath Chesed	Isaac S. Moses
	Synagog and School Extension	Jacob B. Pollak
	Beth-El	Marius Ranson
	Sinai of the Bronx	Max Reichler
	Beth El	Samuel Schulman
	Emanuel	Joseph Silverman
		Adolph Spiegel
	West End Synagog	Nathan Stern
	Mt. Zion	Benjamin A. Tintner
	Free Synagog	J. Max Weis
	Free Synagog	Stephen S. Wise
New Rochelle	Temple Israel	Richard M. Stern
Niagara Falls	Beth El	Solomon Fineberg
Pelham		F. De Sola Mendes
Rochester	Berith Kodosh	Max Landsberg
		Horace J. Wolf
Schenectady	Schaare Shamayim	Max Kaufman
Syracuse	Society of Concord	Benjamin Friedman
Yonkers	Emanuel	Jacob Tarshish

NORTH CAROLINA

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Raleigh	Beth Or	William Lowenberg
Wilmington	Temple Israel	Samuel Mendelsohn

OHIO

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Akron	Akron Hebrew	David Alexander
Cincinnati	B'nai Jeshurun	{ Louis Grossman James G. Heller
	She'erith Israel-Ahabath Achim	
	Bene Israel	Jacob H. Kaplan
	Hebrew Union College	David Philipson
		Kaufman Kohler
		Moses Buttenweiser
		Gotthard Deutsch
		Henry Englander
		Solomon B. Freehof
		Jacob Z. Lauterbach
		Jacob R. Marcus
		Julian Morgenstern
		David Neumark
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	The Temple	
	Euclid Ave. Temple	Abba Hillel Silver
		Louis Wolsey
		Leo Reich
Columbus	Temple Israel	Joseph S. Kornfeld
	Tifereth Israel	Jacob Klein
Dayton	B'nai Jeshurun	Samuel S. Mayerberg
Springfield	Oheb Zedakah	Simon Cohen
Toledo		Charles J. Freund
Youngstown	Rodeph Shalom	Isador E. Philo

OKLAHOMA

Oklahoma City	B'nai Israel	Joseph Blatt
Tulsa	Temple Israel	Jacob B. Menkes

OREGON

Portland	Ohave Sholom	Arthur S. Montaz
	Beth Israel	Jonah B. Wise

PENNSYLVANIA

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Allentown	Keneseth Israel	Ira E. Sanders
Altoona	Hebrew Reform	Moses J. S. Abels
Erie	Anshe Chesed	Max C. Currick
Harrisburg	Oheb Sholom	Louis J. Haas
Lancaster	Shaarai Shamayim	Isidore Rosenthal
Philadelphia	Rodeph Shalom	Harry W. Ettelson
	Keneseth Israel	{ Joseph Krauskopf
	Beth Israel	{ Abram J. Feldman
		Marvin Nathan
		Harry S. Linfield
	Montefiore	Louis Brav
Pittsburgh	Rodef Shalom	Samuel H. Goldenson
		Maurice M. Mazure
Reading	Oheb Sholom	Julius Frank
South Bethlehem		Theodore Joseph
Wilkes-Barre	B'nai B'rith	Marcus Salzman
Williamsport	Beth Hasholam	Emil Ellinger
York	Beth Israel	Montague N. A. Cohen

RHODE ISLAND.

Providence	Sons of Israel and David	Samuel M. Gup
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SOUTH CAROLINA

Charleston	Beth Elohim	Jacob S. Raisin
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TENNESSEE

Chattanooga	Mizpah	Abraham Holzberg
Memphis	Children of Israel	William H. Fineshriber
Nashville	Ohavai Sholom	Isidore Lewinthal

TEXAS

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Dallas	Emanuel	David Lefkowitz
El Paso	Mt. Sinai	Martin Zielonka
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Galveston	B'nai Israel	Henry Cohen
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	Adath Yeshurun	Wolff Willner

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<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Marshall		Nathan Barasch
San Antonio	Beth El	{ Samuel Marks
		{ Sidney S. Tedesche
Texarkana		Joseph Bogen
Tyler	Beth El	Maurice Faber
Waco	Rodeph Sholom	Wolfe Macht
Wichita Falls	Israel	David Goldberg

UTAH

VIRGINIA

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Roanoke	Emanuel	Theodore Joseph

WASHINGTON

Seattle	Temple De Hirsch	Samuel Koch
Spokane	Emanuel	Julius Leibert
Tacoma	Beth Israel	Raphael Goldenstein

WEST VIRGINIA

Charleston	Hebrew Educational Society	Israel Bettan
Huntington	Ohel Sholom	Abraham Feinstein
Wheeling	L'Shem Shamayim	Louis A. Mischkind

WISCONSIN

Appleton	Zion	Louis Brav
Milwaukee	Emanuel	Samuel Hirshberg
	B'nai Jeshurun	Charles S. Levi
Racine	Sinai	Joseph Leiser

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	Emanu-El	Max J. Merritt
Toronto	Holy Blossom	Barnet R. Brickner

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	Liberal Jewish Synagog	Israel I. Mattuck

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- III. Jew and Non-Jew, Martin A. Meyer.

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